A Dialogue betweene a Papiſt and a Proteſtant, applied to the capacitie of the *vnlearned.*

Made by G. Gifford, Preacher in the Towne of *Maldon.*

Seene and allowed according to the order appoynted.

Imprinted at London for Tobie *Cooke. 1583.*

A Dialogue be-
tweene Tyth and
a Proctour, applieth
the proffit of the
warre.

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To the right Honorable and his very good
Lord Thomas Earle of Suſſex, Vicount Fitzwater, and Lord Egremont, & Burnel, knight of the moſt honourable order of the Garter: Captaine of all the Queenes Ma. Gentlemen Pencioners, and Gentleman at armes: Chiefe Iuſtice, & Iuſtice in Oyer of al her M. Foreſts, Parkes, Chaſes, and warrens, by ſouth Trent: and L. Chamberlaine to her highneſſe, grace and peace in our Sauiour Christ.

MAny in theſe dayes, with great learning haue encountred the Papiſtes, & ſtrongly confuted their errors, It may be maruelled therfore, what ſhould make me ſo bold as to attempt any ſuch matter, after ſo great clarks beeing farre vnable to come nigh that which they haue atteined. I anſwere in mine owne defence, that my trauell is not to this ende, as though I would make pretence of equal learning with thoſe: but rather to put the ſtone & ſling into ꝑ hãds of little Dauid, to cõquere great Goliah withal, when as he is not able to weld the weightie armor of Saul. The battel is hot & fierce euery where, betwene Iſrael & the vncircũciſed Philiſtines. Great armour & weapõs are prepared for the ſouldiers wherwith to arme & defend theſelues: yet for the moſt part, not ſuch as do fit yong

David. For whereas sundry men of fame haue shewed deep skil, in setting forth their bookes to confute the Papists, ful of learning out of the auncient Doctors, Counsels, Hystoriographers and others: it doth not so well serue the turne of the simple vnlearned man, neyther can he defende himselfe therewith, because it is beyonde his reache. This is the thing which hath mooued mee to wryte somewhat of these matters: applying my selfe to the capacitie of the vnlearned, dealing onely out of the worde of GOD, which lyeth open vnto them as their Armorye. This also hath caused mee to deale in those poyntes which doe most commonly trouble the, omitting the great poynts in controuersy: perswaded that I performe a duty therin. For like as whe an house is on fire, the weak which is not able to throw a bucket of water to the top of the roofe may yet by no meanes be excused if he stād & look on because he may do somwhat in the lower part of the walles. Euē so I think my self not discharged for this, that I am not of ability for to set forth any thing which may reach so high as to encounter with the principal aduersaries, and to further the learned: seing I may profit the simpler

fort, for whole sakes, & in respect of whom I haue taken this trauel. I present this simple & poore treatise vnto your honor, not as though I did esteeme it worthy to beare the name & title of so noble, so honorable, and so great a personage, & of so high estate. But onely (hauing no other way or meane) to signify and shew forth a thakful mind, for that great ayd & honorable assistãce which I haue receiued frõ youre Lordship, in the furtherãce & maintenance of the Gospel. It hath pleased ꝑ God of heauen, the Lord of the whole earth, to appoynt me beeing very weake to builde in the desolate places, and to spread the light of his glorious gospel, euẽ there, where it appeareth by the aboundance of iniquity, that of long time Satan hath had his throne. How vnwilling he is to be displaced, and to giue ouer the Rome vnto Christ, may euidently appeare, euẽ by this, that he stirreth vp his warriers, which like wilde boares would root vp al that may be plãted. Which with malicious intẽt, & subtil craft, cõspire what mischiefe soeuer they cã. Thrusting forth their bold instrumẽt, which with an iron face is so hardy that he dare attempt anything. Which could no waye be daunted in his vehemẽt attempts.

nor their fury qualified, vntil such time as he was fallen into the hands of your honour, to come to his account for his manifold misdemeanours, and to receiue some wages for his trauel. I trust therfore your honour wil think the best of this my boldnes, considering it is what I am able. If I could in more ample maner testifie my good wil, & in any sort to bee thākful, agreeable vnto that which of duty I owe for your great kindnes, then would I be glad. But I leaue the ful recompence vnto him who in deed is able to reward whatsoeuer is done for his name sake, & for the defence of his Gospell, and succour of his little flocke. Whiche is alwaies compassed about with so many enemies, that they are able to deuour & eat it vp, and yet their bellies no whit the fuller. Some do wonder how it should come to passe, that among vs there should be so many, which being borne since the Gospel was restored in this lād, are so zealously addicted vnto popery, which they neuer did know: & so vtter enemies vnto the Gospel, which they heare. But if they weigh the causes of this deadly mischief, they wil cease wondering at that, and rather woonder, that there bee no more. For how cā it be, so long as there be so

many

many abuſes in the miniſtery, but that many ſhal ſtumble and loath the Goſpell. For from thence, as it is manifeſt, the chiefe cauſe of this euil doeth ſpring. True it is, that our miniſtry doth fight againſt them, but yet in ſuch ſort that it doth greatly increaſe them. Seeming & pretending to tread vpon thoſe cockatriſe egges, for to breake them, & ſo to deſtroy vtterly the viperous generatiō: whē as in deede, they ſit vpon them, & ſo hatche the browdes of this euil kind, & bring thē forth in great plentie. For behold a number cry out againſt popery, & proclaime vtter defiance in ſpeech: but their doings are ſuch, that for euery one which they conuert to the goſpell, they cauſe an hundreth to reuolt, to be hardened in their errors, or to fal into flat Atheiſm. While many contrary to þ profeſſion which they made when they entred, ſetting aſide the care of ſoules, not eſteeming, nor regarding what become of them, ſtudie moſt how to clime high, and to ſatisfie their ambicious deſire of honour: raking together liuinges, couetouſly & greedily: not caring who feede the flocke, ſo they may come by the fleeſe. Moreouer, the doore hath bin opened alſo to let into the Church, a rowte, and ſwarme of

such as are more like the priests of Ieroboam the ministers of the Gospel: not only vnlearned Idols, which haue mouthes & speak not: which being weary of their occupations and couet to liue easily, & to that end are entred: but also riotous dicers, gamesters, quaffers, quarrellers, adulterers and such like. If the matter were secret, I shoulde doe amisse to make it manifest, but when as it is open in the sight and view of all men, who can complayne iustly, when it is spoken of? The Lord put into the heart of our gouernours to redresse it. The same Lord heape his graces vpon your Lordship, with increase of honour in this worlde, and euerlasting life in the world to come. Amen.

Your Honors most
humble to command.
George Gifford.

A Contention betwene *a Papiſt, and a Profeſſor* of the Goſpell.

PAPIST.

AM gladd to ſee you well Syr, for olde acquaintãce ſake, which I would be content to renew agayne.

Proteſtant.

I am glad alſo that you are in health, I ſawe yee not a great while before now.

Pa. I pray you what newes? were yee at London lately? What is become of the Catholiks? I heare there hath bin great diſputation in the Tower.

Pro. There hath beene diſputation in deede, by reaſon of a proude challenge which was made.

Pa. I might terme it a proude challenge hee had not beene able to make his part good. But I heard hee behaued himſelfe very learnedly, and with

great victorie against all whiche were set vpon him.

Pro. Yee haue hearde moe lyes then that, but I perceiue yee are a Papist, or at the least a fauourer of Papistes, for they hagge that hee did excellently, although in very deede, hee was there shewed to be but an obstinate cauiller.

Pa. Wherfore should yee call me papist, I am obedient to the lawes, and doe not refuse to goe to the Church.

Pro. Then it seemeth you are a Church Papist?

Pa. A Church Papist, what meane you by that?

Pro. Doe not you know? I will tel ye, there are Papists which will not come at the Churche: and there are Papistes which can keepe their consience to themselues, and yet goe to Church: of this latter sorte it seemeth you are, because ye go to the Church.

Pa. Howe can you tell what is in mens conscience, you take vpon yee to iudge very deeply?

Pro. Nay there needeth no deepe iudgement, they are so shalow y a mā may easily

easily sounde them to the bottome. Although the Churche walles bee thicke, yet a manne may espy them by some cremise.

Pa. Whereby doe you know them so easily? I pray by what notes can ye discerne them?

Pro. Some of them will not sticke to maintain such popish opinions, as they knowe there is no great daunger of lawe for. The simple sort which can no skill of doctrine, speake of the merye worlde when there was lesse preaching, and when all things were so cheape, þ they might haue iii. egs for a penny. Other there be which neuer name Papists but Catholikes, and if yee reason with them, they doe it but for arguments sake, not that they say so, but the Catholikes say so. An other sort there are, and those are as pestilent as can be: for to the ende they may doe the greater mischiefe, they are Protestantes: but yet if any Preacher doe zealously beate downe Popery, hee doth rayle, hee is cholericke, hee is vncharitable, and so they deuise all meanes possible to disturbe hym,

theſe and ſuch like, are ỹ notes to diſcerne a Church Papiſt.

Pap. You cal them zealous preachers and they be very ſciſmatikes, and ſeduce the people with falſe doctrin, & therfore ſuch as be wiſe, quiet, and ſtayed men, cannot abide them.

Pro. I ſee well that you are not of thoſe which do it but for argumentes ſake, you will not ſhewe what the Catholikes ſay, but what your ſelfe ſaith. Had yee not great cauſe to be offended, when I ſaid ye were a Papiſt?

Pa. I thinke plaine dealing is beſt, in very deede I take ye to be heretikes; I am a Catholike.

Pro. You take vs to bee heretikes, but in very deede I am able to proue that you are foule and ranke heretikes your ſelues: and farre from true Catholikes.

Pa. Yee doe vs great wrong to call vs heretikes, for we hold and be of the catholike church, which hath euer condẽned all heretikes. If catholikes be heretikes, then are we alſo heretiks: But this latter belongeth to you, and to all other which forſake the truth.

Pro.

Pro. Nay, those which hold the Catholike fayth, are of the Catholike Church, & the doctrine of this Catholike faith wee holde, which hath alwayes condemned heretikes: and therefore yee doe vs as great wrong in calling vs heretiks, as the Pharisies and Saduces did vnto Saynt Paule when they counted him so. You haue forsaken the true doctrine of the olde Catholike faith, and therefore yee are no Catholikes. Acts. 24. 14.

Pa. Wee are they whiche holde the auncient Catholike faith, yours is newe doctrine, wee beleeue as all our forefathers did: If your doctrine be true, then al our forefathers were damned, for they alwaies beleeued contrary to that which you beleeue.

Pro. The manner of you Papists is, to affirme things very strongly, but when yee should proue them, then are yee exceeding weake, and can bring foorth naught but poore stuffe. Yee are as able to proue these things which ye affirme, as I am to remoue mountaines.

Pa. Wee may say so of you more rightly, because you affirme muche and

proue little, I am able for to make good al that which I haue spoken.

Pro. Are yee content to make tryall who bring strongest proues, if yee bee, let me heare howe yee can disproue our faith, and afterward I will shewe what I haue to disproue yours, and so it shall bee seene which hold the Catholike faith: and which be heretikes.

Pa. I am very well content, tell me what I shall begin withall.

Pro Begin wt those things which ye affirmed euē now: proue that our doctrin is new: ỹ you beleeue as all ỹ forefathers did: that our doctrine doth condemne all our forefathers, and euery wise man will graunt ỹ yours is the Catholike faith: if ye cānot proue this, then confes that your doctrine is come frō the father of lies, & not frō the God of truth. For there is but one truth, which is Gods word, all other doctrines are of the Deuill.

Pa. If that faith which you beleeue & doctrine which you professe, bee not new, then was it beleeued and knowen in the dayes of our forefathers: but it was not heard of in their dayes, neither

was it knowen vntill ſuche time as Luther did ſet it abroach. Therefore the proudeſt heretike of yee all ſhall neuer be able to ſhew that it is of antiquitie.

Pro. Yeere are ruſling woꝛds: The pꝛoudeſt heretike of them al, is not pꝛoud enough to deale with you: but in deede if your pꝛoud conceit were no ſturdier thē your argument ye might eaſily be dealt withall. I confeſſe your Maior, oꝛ firſt pꝛopoſitiō of your argument to be true, which is this, if the doctrine which you pꝛofeſſe be not new, then was it beleeued in the dayes of our foꝛefathers. But your ſecond, which is this, that our faith & doctrine was not heard of in ẏ daies of ẏ foꝛefathers, vntil Luther did ſet it abꝛoch, is moſt falſe, foꝛ our doctrine is ẏ holy woꝛd of God, deliuered to ẏ church by the Apoſtles & Pꝛophets. We beleue as Adam, Sheth, Enoch, & the reſt of ẏ holy fathers did beleue before the flood: we beleeue as Abraham, Iſaack, & Iacob did beleeue, & ẏ other godly patriarks before ẏ time of Chꝛiſt: wee beleeue as ẏ bleſſed Apoſtles of our Lord, & other holy teachers in the church a long time after thē did. But you papiſts whē ye ſpeake of the foꝛefathers,

let passe all these, whiche are the moste auncient and most principal, and draw vs to a fewe of your owne, whiche haue been within these seuen or eight hundred yeres: in which time religion hath been corrupted, and the great Antichrist, for the most part of this time hath preuayled. If wee cannot proue our faith to be the faith of Abraham, let it be counted new, and let vs be taken for heretikes.

Pa. If this were true, that you beleeue, as the holy fathers before the flood, as the Patriarches after the flood, as the apostles of Christ, then doubtlesse yee are in the right way: but these are but wordes, howe wil yee proue this: we say still yee are heretikes & fallen away from the faith of these; and we proue it by this reason, because ye are fallen away frō the faith of those forefathers which succeeded these. For the fathers of our church are the successors of the apostles, therfore you being fallen from thē, are fallen from the apostles.

Pro Then yee graunt that those haue the truth of their side, which beleeue as the Apostles, Prophetes, and Patriarches,

ches did: It remayneth onely in triall which of vs hold that faith which they did. Wee proue that wee doe, because wee acknowledge nothing but the holy doctrine of the Bible, vpon which their fayth was grounded. You bring for your proofe the doctrine and succession of some men, for certayne hundreth yeares. Let vs now see who bringeth the beste and surest proofe, say what ye can to weaken ours, and then I will shewe that the fathers whiche you boast of, from whom wee separate our selues, are no successours of the Apostles, and therefore in departing from them, we depart not from the Apostles: whose doctrine we hold.

Pa. What are ye the better to say yee bring the scripture, and yee beleeue nothing but the scriptures, and yee will be tryed by the Scriptures? By this yee proue that you beleeue as the apostles, and prophetes did, your reason is not good, because the scriptures are hard to bee vnderstood, who shall iudge whiche is the true sense and meaning of them? who shall tell yee how the apostles and forefathers did vnderstande them? Shall

not

not the Churche? If yee may take them after your owne interpretation, then yee will doe well enough: but the Church (which wee are) is to interprete them, and therefore wee doe ſtill condemne you and al other heretikes, although ye alleadge the ſcriptures neuer ſo muche, becauſe yee doe but abuſe them, as the Diuell did when hee tempted Chriſte. Therefore yee muſt bring better reaſon then this, to proue that yee hold the ancient catholike faith, for this doth not proue it.

Pro. Oh what a trim ſhift is this: heere is as pretie a iugling caſt as euer ỹ diuel could play, to bleare the eies of the ſimple & vnſkilfull, to make them beleeue that ỹ ſcriptures are nothing without the interpretation of the Church of Rome: Eache man muſt light his candle there, or els hee ſhall goe in the darke. This is one of the moſt ſubtill and craftie cauils which you Papiſtes can make, & one of the ſtrongeſt pillers whiche your kingdome is builte vppon. For when yee cannot denie but that the Scriptures doe ſpeake for vs, then yee flee to this, that they are hard to

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bee vnderſtoode, yee woulde make vs beleeue that when they ſpeake of one thing they meane another: when they ſpeake of good they meane euill, when they ſette foorth heauen, they meane hell.

Pa. It is like you will aunſweare trueth, when yee charge vs with ſo great and manifeſt a lye, where can yee ſhewe that euer anye of our ſide hath ſpoken or written, that when the ſcripture ſpeaketh of one thing it meaneth another.

Pro. Is that ſuch a lye, I pray you what is the cauſe why yee tel vs the ſcriptures are hard, when they ſpeake ſo fully, ſo plainely, and plentifully, and with ſuche conſent & agreemēt in thoſe things which are the principles of our faith, if it be not, that when they ſpeake of one thing they meane another? Wherefore ſhoulde wee not vnderſtande what GOD ſaith vnto vs, if hee deale ſimplye? Wherefore did the Lorde ſpeake by his Prophetes and Apoſtles to the ſimple and common people, if they coulde not vnderſtand what he ſaid? I cannot tell, what

other

other reason ye can shew, why they shuld be so darke as you make them.

Pa. Are yee then in good sadnesse of this minde, that the Scriptures are not hard to be vnderstoode? and are they not vncertaine, because they maye bee expounded diuers wayes?

Pro. I doe not deny but that as S. Peter saith, There be some things harde to be vnderstoode, which the vnlearned and vnstable do peruert, as they do other scriptures to their owne destruction. I confesse with the Authour of the Epistle to ỹ Hebrues: That ther are things hard to bee vnderstood, because we be dull of hearing. Also the iust iudgement of God vpon the wickednesse of men, as it is set foorth by the Prophet Isaiah, in hardning their hearts and blinding their eyes, that in hearing, they may heare and not vnderstand, in seeing they may see, and not perceiue: and also in causing the woorde of God to be vnto them as a sealed booke, doth make the Scriptures hard to be vnderstood. Now although they bee harde also in some sorte euen to the godly and diligent man, and those whom god doth teach,

2. Pet. 3.

Heb. 5.

Isaiah. 5.

Isaiah. 29.

teache, yet they are not hard as you make them, that is to say, that in no wise they may bee vnderstood or haue any certaintie in them, but by the interpretation of ỹ Pope and his cleargie. For ỹ is most blasphemously to take away the light from the most pure and cleare worde of God. This therefore is but Diuelishe craft by whiche yee woulde driue vs from Gods word, which standeth sure on our side, and maketh flat against you. The Scriptures can bee expounded rightly but one way: hauing but one sense.

Pa. That whiche you doe alleadge out of S. Peter doeth make for vs, where hee saith, That the vnlearned and vnstable doe peruert not onelye those harde thinges, but also all other Scriptures to their destruction. Likewise the same apostle saith, That no Scripture is of priuate interpretation. Saint Paul saith, that the Church is the pillar & ground of truth. Then I reason thus, the vnlearned do peruert the scriptures, therfore they are not to deale with them: no priuate person is to interpret the scriptures: therfore none but the Church

2. Pet. 1.

1. Tim. 3.

or

or those which haue ꝑ authoritie in the Church: and because the Churche is the piller of truth: whosoeuer doth separate himselfe from the church, doeth depart from the truth. And by this wee doe still proue that you are all heretikes and scismatiks, & do peruert the scriptures, because you take them not as the Churche doeth expounde them. The scriptures seeme to bee on your side, but they are not, they seeme to bee against vs, but they are not.

Pro. This is very sounde stuffe, yee make three strong conclusions out of three sentences of the scripture. In the first yee reason thus, the vnlearned do peruert the scriptures, therfore none can vnderstand ꝑ scriptures but the learned: by this, your meaning is to shut out all ꝑ lapitie as you call thē from iudging of doctrine, & to allowe vnderstanding of the Scriptures to none but the learned, that is, the Clergie of Rome, for that wee shal haue by and by. But ye ouershoote your selfe much when ye thinke ꝑ S. Peter by vnlearned men, doth meane such as haue not bin brought vp in schoole learning, & so put that differe-

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true betweene clergie & laytie: Nobe
cause all those learned which are taught
of God both of ꝑ cõmon sorte of people &
other: & all those are vnlearned which are
not taught of god although otherwise they
abound in all knowledge of tõgues & arts,
or whatsoeuer. Such as haue lerned christ
Iesus, & him crucified, and so are become
new creatures in Christ, they are learned:
For in him are all the treasures of wise- Col. 2.
dome and knowledge. Hee that hath not
learned Christe, hee is vnlearned. If hee
bee not newe borne, but as S. John saith, 1. Iohn. 3.
committeth sinne, hee hath not seene him
nor knowen him: although otherwise he
be neuer so studied a mã in the scriptures.
For this cause wee see that the poore Matth. 11.
Publicanes are called the children of
wisedome, because they imbraced the
doctrine of Christe, when the great Doc-
tours the Scribes and Pharisees, were
starke blynde. They sayde none follo-
wed Christe but the multitude whiche Iohn. 7.
knewe not the lawe, whiche were ac-
cursed. When as indeed they were blinde
and accursed themselues, and so fareth
it now with the pope and his shauelinges:

they

they say the people cannot vnderstand the
Scriptures, when themselues do not. The
next sentence vpon which yee conclude is
out of Peter also: Where hee sayeth, no
Scripture is of priuate interpretation: frō
hence ye fetch an inuincible argument to
proue that none of vs may interprete, but
Rome only: No priuate man is to inter-
prete the Scriptures, because no Scripture
is of priuate interpretation: all those
which are not of the Popish clearge, or
which haue not authority in the Church
from the Pope, or doe not expound as the
Church, are priuate men: therefore none
of those are to interprete the Scriptures.
Here the Pope like a greedy cormorant
will haue all to himselfe. But ye deale
deceitfully, or at the least vnskilfully
with the Text which ye alleadged. For
Saint Peter when hee sayth priuate, doth
not speake it to make this difference be-
tweene men, as though for interpreting
the Scriptures, some should haue author-
ity, and some should be priuate: but he set-
teth men against God, calling ỳ priuate
which is of man. For he doth reason thus:
the Scripture was not giuen by the will of

man,

retikes nor Schismatickes by depar-
ting from you, wherein are a number
needes which haue vttered against the
truth.

Two grosse things & strange I gath-
ther out of your words, the one that you
woulde haue the people of themselues
to iudge of doctrine, the other, that you
will haue no other interpretour of the
sense of the Scriptures but the Spirite.
I pray yee, I am an vnlearned man, and
woulde fayne knowe which is the truth,
I heare you alleadge the Scriptures on
one syde, and yee say you haue the Spi-
rite, your aduersaries alleadge them on the
other syde, & say they haue the Spirit. The
Papistes, they haue the Spirite, yea & they
they interprete by the Spirite, which
teacheth euery man hath the Spirite,
& yet euery one gooth a contrary way.
It is manifest therefore that here needeth
a more certaine thing to iudge vnder, or
els the simple man cannot tell which way
to turne him. What shall he do now, but
looke how the church beleeueth & rest
in that. For hee must haue some man to
teach him to knowe which of all these

hath

hath the true spirite, or elle hee is neuer the neere.

Pro. I haue two grose things in my wayes, one of the is, I say the people can iudge of doctrine, whē it is preached. What doeth our sauiour Christ when he saith, My sheep heare my voyce, a stranger they will not heare. They flie from strangers: can they know the voyce of the true shepherd from the false, and can they not discerne doctrine? The other is, that I will haue none other interpreter of the sense of the scriptures but the spirit. S. Paul saith, The eare hath not heard nor eie hath not seen neither came into mans heart, the things which God hath prepared for them that loue him: but God hath reuealed them vnto vs by his spirite. For the spirite searcheth all things, yea the deepe things of God. And the great doore which we put forth vnto the simple men, which onely came vnder stand the truth, & which of all those foure sorts men haue the spirite? If a man were deafe if he should haue not the spirite of God to teach him: he shall not bee able to iudge. But if the spirite doe teach him, their eare hee should be, for the spirite

Iohn 10.

1. Cor. 2.

which doth teache the one to byte the doctrine, which is his, doth teach the other to know that doctrine, and in their people setteth vnto it, being his owne: and therefore Saint Iohn saith to all the Christians. Trie the spirites whether they be of God, by your saying the people should not be able to try them. And so he should teache them that which pertaineth not vnto them.

1.Iohn.4.

Pe. What a trimme colour you seeke vpon the matter, and howe prettily you can shift: but I will lay open your subtilitie. To proue that the vnlearned people can iudg of doctrin preached, ye alledge the saying of Christ. My sheepe heare my voyce &c. I pray you sir, if a man should demaunde of yee, whether Christ meaneth that, this shall be immediatlye or not, and whether, when he saith they shalbe all taught of God, doeth that exclude the ministry of men or not: I know ye will say the voyce of the great shepheard is hard, when those vision he hath appoynted to be shepheards doeth teach his doctrin. Ye will also say, that although God teach, yet hee doth it by the minis-

thy of men. Then I answere that the vnlearned people are to heare the voice of Christ from the Pope, who is their great shepheard vnder Christ, and God doeth teach them by him: they are to sticke & cleaue to his determination: of themselues they cannot iudge, but they must doe it by him: he must tell them which is the woolf, and which is the false prophete. They cannot tell which commeth with the true spirit, or which spirit is of God, but as he doth direct them. And for this cause we say still, that you haue not the true Catholike faith, not the Scriptures on your side, nor the true sense, because ye are gone from the only true expounder of them.

Pro. All that I haue brought is but a colour & a prettie shift, & easily disclosed in one poore distinctiō of mediate & immediate. But I pray ye sir, how doth this hang together, the voice of the true shepheard is hard whē it is vttered by mē, therfore the way to know it is by mē. God teacheth by men, therefore God teacheth to discerne the spirites by men: or if it be so must this needs follow? the Pope, and his clergie

are those men, which must vp ye vesu. This is a strange thing. Christ Iesus, S. Paul, S. Peter, S. Iohn, & others do foretel the people of false prophets, ye only way & remedie to auoid the, as you say is to hang vp ō ye pope, & yet none of al these or any other hath so much as once noted it, nor tel the poore people by whose direction they might be safe in so extreme danger.

Rap. There was no neede so long as Christ & his Apostles liued to tel them so, for they taught them this thing, or howe can you tell they did not. They might, though it bee not written, is all written which they did teach?

Pro. Here is mighty strong geare, this were able to set vp a pope, if he were thrown down, & to reuiue him againe, if he were hanged. No marueil forsooth though Christ nor his Apostles did not tel the people, ye the pope & church of Rome, should be their refuge whē hereafter they should see them to venture tho: because there was no need so long as they liued: this were somwhat if they had told only of the false teachers of their time: but when they foretel the great dangers and mischiefes which

shoulde be in the Church long after their
dayes, being about all thinges most chary
of the safetie of the same, this were verie
absurde, not once to giue any note of the
surest remedie. So. Paule saith to the el- Acts. 20.
ders of the Church of Ephesus, that hee
did know that after his departure there
should enter in grieuous wolues not spa-
ring the flocke, and there should rise of
themselues which should speake peruerse
things, and draw Disciples after them: &
yet he speaketh of no remedie but that
Timothe was banished in your Churche,
namely carefull & diligent teaching. For
he saith, therefore watch & bee mindeful,
&c. Saint Peter he saith, as there were in 2. Pet. 2.
times past false prophets among the peo-
ple, so shall there be false teachers among
you: and afterward he sheweth this reme-
die, not willing them to hang their faith
vpō his chaire, or succession, but to call to
remembrance the wordes that had beene
spoken them of the holy prophetes, and by
them the Apostles of Christ. Saint Iohn 1. Iohn. 2
saith, little children it is the last houre, yee
haue heard that Antichrist shall come, I
say there are alreadie many Antichristes

in the worlde: and a little after he telleth them how they shall escape the vengeance but (saith he) you have receiued an anoynting, what, from the Pope? no, but from the holy one, and knowe all things. Againe, yee needs not (saith he) that any man teach you, but as that anoynting teacheth you. Christ Iesus foretelleth, that there shall rise false Prophetes, and do lying wonders, that if it were possible, euen the elect shall bee deceiued: but that (as his words doe most plainely shew) is impossible: euen so doth he say because they shall not haue a thiefe as many as hang vpon his necke shall take, neede but because God hath chosen them. For he doth keepe them, and none is able to take them out of his hand. Yea saith he in another place, beware of false Prophets which come vnto you in sheepes clothing, but inwardly are rauening wolues: and whereby shall men knowe them? Yee saith he by their fruites. Who knowe knowe well whether he doe teach these or not, yee might, though he not with open attacke, attacke,

Mat. 24.

Iohn. 10.

Mat. 7.

Pap. I know your feet make but a scoffe at the traditions of the Apostles; which were not committed to writing: but let that goe, it is but a folly to perswade those to beleeue, which haue denied the faith and despise the Catholike Church.

Pro. The Pope of Rome hath a great chest full of traditions which Saint Peter did not put in writing, but he hath: and whosoeuer doeth not beleeue these hath denied the faith, and despiseth y Catholik church. This is not your best way, your best way is to stand to this, that the Pope hath authority to decree what hee will: and to your traditions shall stande sure though they bee flatte against the worde of God. But I am content to let this go also, and to returne to that which wee had in hande: and because I would haue the matter made a little more plaine, I will demaund a question or two at your handes. Was there not a Church in the worlde before the comming of Christ Iesus?

Pap. Who doeth denie that the

Iewes were the Churche and people of God.

Pro. Then tell me further, whether had they the worde of God or not, to instruct them, & to ground their faith vpon?

Pap. They had the bookes of Moses, they had the bookes of the prophetes: they were bidden to heare them.

Pro. Who were appointed in the Church to expound the law and the prophetes vnto the people?

Pap. The high priests and other priests and Leuites, which God appointed to haue that office.

Pro. Did the high Priestes which succeeded Aaron depart away from the truth, and seduce the people at any time, and likewise the other Priestes and Leuites?

Pap. What though they did? they crucifyed Christe: yet it followeth not that the pope and his clergie can erre, because Christe promised to bee with them to the end of the worlde.

Pro. I will come to that matter after-

afterwarde, but tell mee howe did the Churche in the meane time, when the high priestes and rulers taught contrarye to the truth? What were they to leane vnto nowe? Where was the Church?

Pap. It was in Christe and those which beleeued in him, these were the Church, and hee that ioyned himselfe to these did right, and had the true faith.

Pro. The high Priestes and Rulers in the Church, coulde fetch their authoritie and succession from Aaron, which was many hundreth yeeres.

When Christe taught against these: and they against him: alleadging that they were Moses Disciples, they did knowe GOD spake to Moses, as for him, they did not knowe whence he was: they were the Church and had authoritie, they demaunded of him by what authoritie hee workte thinges, and who gaue him that authoritie? they saide hee seduced the people, and that none followed him but the common people which knewe not the lawe which were accurssed; they

Iohn. 6.

Mat. 21

Mat.15. they reuiled him that he brake the tradition of the Elders: he vsed the Sabboth and such like. Now did the people know who had the truth of them?

Pap. They might know by the miracles which he wrought when hee cast foorth Diuels, and healed diseases.

Pro. They said, he did it by y power of Beelzebub the prince of the Diuels: & so blinded themselues and al other whom God did not teach by his holy spirite: and therefore he saith vnto them, Why doe ye

Iohn 10. not heare my voyce? because yee are not

Iohn. 8. of my sheepe. Also in another place, those that are of God heare the wordes of God: you therefore heare them not, because you are not of God.

And where as you speake of miracles which he wrought: howe did the people

Iohn. 10. know that Iohn Baptist was of God, seeing hee wrought no miracles? Therefore there be nothing more plaine then this, that the people did not stay their faith vpon the succession of the Priestes, nor vpon the antiquity of traditions in the Church damned by the fathers, nor vpon the consent of y learned, for any of these are things

for

forthen they should haue refused Christ: but they were giuen vnto him of his fa- Iohn. 6.
ther, & taught by him, and therfore heard
his voyce, & beleeued in him. Blessed art Iohn. 10.
thou Simon, flesh and bloud reuealed not
this vnto thee, but my father which is in Mat. 16.
heauen. Euen after this manner doe the
Romish Pharisies deale now against the
Gospell and the true beleeuers: we are
the Church and the successors of Peter,
we must be iudged by vs: your doctrine
is newe, we keepe the traditions of the
Elders, ye are lyers and heretickes:
but when ye haue said all that ye can, we
stand still vpon the rocke of Gods truth
which flesh and bloud hath not reuealed
vnto vs, but the father in his spirite.

Py. Here is much a doe, and yet
nothing to the purpose. You make
a comparison betweene our Church &
the Church before Christ, and because
the people then did not stay vpon the
rulers of the Church, therefore they
must not nowe, howe followeth this?
Peter, we know that there is greate Mat. 28.
difference. Christ made promise that he
woulde

woulde be with our Churche vnto the
ende of the world: and therefore it can
noterre. Now because the Church can
noterre, all those muste needes be here-
tikes which departe from it.

Pro. There is great difference be-
tween our Church say you, & the church
of the Iewes: is the great difference in
this, that yours are the greater pointes?
do say you, that our church can not erre,
because Christ hath promised to be with
vs to the ende of the worlde? I maruell in
in what scripture a man shall finde that
same promise, where Christ saieth, I will
bee with my holy vicar the pope to the
worldes ende, and he shall neuer erre?
I suppose a man shall finde it either in
Legenda aurea, or in some suche Cano-
nicall Scripture. I know you will say
it is in the newe Testament, for Christ
dyd promise his Apostles that he would
send them the comforter, and that he
would be with them vnto the ende of the
worlde, wherefore you say, Christe promised
to bee with his Church, therefore with
the

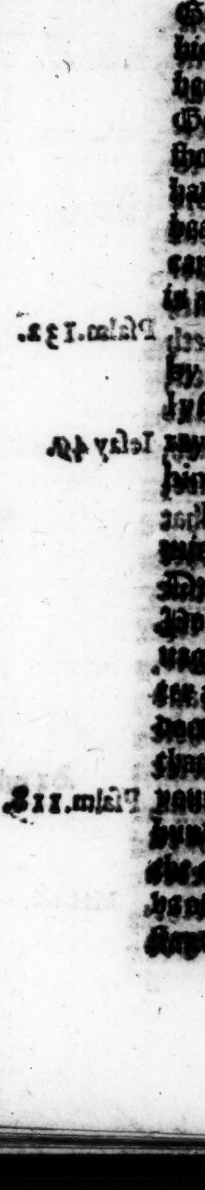
Iohn 16.

the Church of Rome: your conclusion is very nimble and commeth tripping in before he be called, but it must be sent away like a lapwinge, and be taught better manners, as there also (as you say) to

Psalm. 132.

Isay 49.

Psalm. 118.



[illegible] of your Church, and although we have the most clear & sufficient warrants of the Scriptures against you, yet are for light thereby, and all honest [illegible] your Church cannot erre, and you expound the Scriptures otherwise, [illegible] therefore there is by your doctrine no rule left for a man to build his faith upon, but the expositions of the governours in the Church. Answere me directly unto this, were there no false Prophets in olden time amongst the people of the Jewes? [illegible] The Scripture doth shew that there were sometimes a great number of them, and the Church of God did never complaine thereof as a thing that was [illegible] but in the time of the true Prophets and who were the false? The one saith, Thus saith the Lord, the other saith the same, how shall I know which of them is false, but by the Scriptures? Now I say unto you as the others and not only as you, there are a multitude of false Prophets against one true, [illegible] but also the Popish and other Heretiques and Governours

yours in the Church, taking part with them against his true Prophet. Iudges Iews their poore golden rule whereby we should haue the common sort to measure their faith by, Beleeue as the Church beleeueth: I cannot iudge: I must not meddle with the meaning of the Scriptures.

Pro. Proue this which you haue sayde, for it is an euill matter to affirme, & you are readie to doo that, but your proofes come slowly. Can you shew that the high priestes and gouernours in the Temple did ioyne with the false prophetes against the true prophetes?

Pro. They come a litle to late, when you would gladly haue them: & if you would not bee so curious, if there were but a litle matter of colour against the significance of proofe you should see my proofes by and by, and yet would you not: but when the matter brought out doeth shake you, then you say there is nothing brought. You bring more proofe that, where there were false prophetes, and that did write against one, there had the priestes and rulers of the Church of their side.

Iere-

Ieremias the Prophet, yea all true Chriſti-
an Prophets, ought diligently to ſtir vp the people
alſo to ſtand in the
ſame cauſe, againſt Antichriſt, and all his
adherents, which vnder a holy colour,
and pretence of the Church, the Pope, and
his ſeruants, erect
themſelues againſt Chriſt. Ieremias, come let vs imagine ſome deuiſe
againſt this holy Church, let vs ſmite him with the tongue, and giue
no heed to all his words. Ezechiel. 22. Thou ſonne of man, wilt thou
not iudge, yea wilt thou not reuenge the bloud of the holy people?
Where the holy people, that is, Princes, and Prophets,
are ſlaine, Ieremias, Ieremias, runne vp and down the ſtreetes of
Ierusalem, and behold now, and take knowledge, and ſeeke in the
broade places thereof, if you can finde a man, if there be any that
executeth iudgement, that ſeeketh the truth, and I will pardon it.
Micheas 3. Heare this I pray you, you heades of the houſe of Iacob,
and you Princes of the houſe of Iſrael, that abhorre iudgement, and
peruert all equity. Ye that build vp Sion with bloud, and Ieruſalem
with iniquity. Sophonie 3. Her Princes in the midſt of her are like
roaring Lions, her Iudges are like the Wolues in the euening, they
leaue nothing vntill the morning. Her Prophets are light and vn-
faithfull perſons, her Prieſts haue polluted the Sanctuarie, and
haue done violence to the Law. Ieremias 20. Paſhur the ſonne of
Emmer the Prieſt, who was alſo ruler of the Temple of the Lord,
heard Ieremias Prophecying theſe things, and
ſtrake Ieremias the Prophet, and put him in the ſtocks, that is in
the priſon, which was in the vpper gate of Beniamin, which was
by the Temple of the Lord. 2. Chron. 36. But they mocked Gods
meſſengers, and deſpiſed his words, and
abuſed his Prophets, vntill the wrath of the Lord roſe againſt his
people, and there was no remedie. This ſtrange ſet
forth the ſtraunge phrenſies of the Papiſts, and the falſe
Prophets were linked together againſt

Iere.26.

Ezechiel.22.

Mica.3.

Sophonie.3

2.Chro.36

beside the house of God, in which hee hath sanctified Hierusalem: and howe he did send vnto them his Prophetes, but they would not heare them and see them, of the wickednesse of the Priests haue the Lord cut of his Temple, vnto which hee hath made so glorious promises, and which he hath chosen to be the place where hee would bee worshipped: shall wee not eye him to that chaire, from whiche there haue come, the most horrible villanies against God, almost that euer were committed in the world? shall wee say that the most pure and most holy God, hath taken vnto him selfe to the mother of whoredomes, and abominations the Pope. Yee take great paines to small profit, for a man may in a worde ouerthrowe all that you haue built: ye haue shewed howe the priests & gouernours in the Temple did corrupt their wayes and ioyned with the false prophetes against the true messengers of the Lord. Ye gather out of this that there was no rule left in the church for the people to vse in worship & seruice of God by, but this conclusion of yours doth not follow,

because the corruption of maners and
withstanding the true Prophetes, dyd
not hinder but that they remayned stil
the Church and the worship appointed
in the Temple was not to be despised,
for if any did forsake it, they were in
deed apostats: for when they were yet
at the worst, Christ sendeth such as he
had cleansed of the leprosie to shewe the
selues to the priest, and to offer the gift
which Moses had cōmanded. This must
needes be so, for otherwise, how should
that saying of Christ, *dic ecclesiæ*, tell the
Matth. 18. Churche, be a perpetuall rule to all the
peoples: if there be once no Church
visible to tell, because vnto, wherein shall
þ doctrine & precept of christ? Herefore
fore, I say vnto ye be heretikes & apostats,
insomuch as ye haue departed frō þ bo
dy mother þ church ye haue forsake the
fellowship of þ faithfull: & whereas you
preach, þ abuses of the Church is no ex
cuse at all: for will ye forsake your mo
ther, because she wanteth perfection & hol
ynesse, or because there is some defectuositie
in her? þ abuses are to be reformed, the
thing must not therefore be forsaken. I ad
monish ye therefore to returne, and to sub-

mit your selues againe, and not to caste away your soules, for ye be all damned heretikes which be out of the church.

P. The breath of your mouth is very strong, when as with one blaste yee are able to ouerthrow whatsoeuer a man can bring out of the worde of God. But yee deceiue your selfe greatly, for Gods truethe will stande when you shall fall. Your poope and silly shifts will stand yee in no steede: yee make your reason after this maner, when the priestes were most corrupte, eyther in maners, or withstanding the true Prophets, yet they remayned still the Church, and the seruice and worshippe in the temple, was not to be despised vnto, they were apostats. This ye confirme by such as Christ hauing cited, he sendeth to offer to ỹ priest: & thē by a perpetual rule vn̄ christ gaue, *die ecclesie*, tell ỹ church. Hereupō ye cōclude againe ỹ we be heretikes, because we haue forsakē ỹ church of rome, where ye tel vs that the abuses should not driue vs to do so, we must not forsake our mother, for some deformitie, and wante of beautie: I will answere yee that this argument maye

eaſily be denied, whē ye ſay thoſe which
diſ forſake the worſhip in the Temple
were Apoſtats, therfore thoſe which for-
ſake the Church of Rome are heretikes
& apoſtats: for to make this holde, ye muſt
firſt proue that God hath tied his religiō
now to Rome, as he had thē to ỳ temple,
and ỳ he hath choſē rome, as he then choſe
mount Siō: which ye ſhal neuer be able to
doe, becauſe it is moſt falſe. And then yee
muſt proue ỳ your worſhip wh ye maintain
is ỳ which God hath commanded, & then
doubtles he that ſhall depart from that, is
an heretike. For if any did depart from
worſhipping in ỳ tēple, he was not an a-
poſtat for departing from wicked prieſts,
but for reſiſting ỳ which God had appoin-
ted him to do. Ye depart not but from a
den of theeues, ỳ ſtil an heape of damna-
ble errors, & not fro ỳ which God hath cō
maunded. & ſo muſt ſeuerth ỳ Reapers ſo
he had rekned, to fulfil the law of God co-
maunded by Moſes. Ye was to be done, and
to be done in a thyng but in ỳ tēple where
ỳ Priests bare the sway. The other thyng
wh ye bring, as a perpetual rule of ethick,
Ite ne/ſa, reſpyte thereof is of no value,
for although the rule be perpetuall, doeth

it therefore follow that it can alwaies be put in practise. Thus Christ by that rule, where he saith, if thy brother offend against thee, reprooue him, if that doe not serue, take one or two with thee, if hee will not heare them, tell the Church, &c. Set down that there shalbee euer a true and visible Church which will correct the offenders? How say yee to the Churche of Israel in the dayes of the Prophete Elias, when he complayned to God, that they had killed his Prophetes, digged down his Aulters, and that he only was left, & they sought his life? God made him answere, that he had a Churche among them, I haue left vnto me seuen thousand in Israel, &c. which Elias did not see, where was Dic ecclesiæ nowe become? Must they bring their Dic ecclesiæ to those whiche are fallen away from God, and will excommunicate the children of God, as the Pharisees dyd the blinde man? Did hee euer come vnto them to be absolued? When your diuelish synagogue doth excommunicate vs, we flee the nigher vnto Christ. It is true which you say? the true Church must not be forsaken for certeine abuses, but

I. Kings. 19.

Iohn. 9.

but if y abuses be such as vtterly destroy the faythe, as yours are, then is it no longer the Church of Christ, but a company of wicked Helhounders: and therfore yee doe but lose your labour, when yee exhorte vs to returne to your Churche, which is no mother of ours, but shee is the whore of Babilon, which hath filled the earth with her fornications. There are none blessed vnlesse they depart from her, her wayes are the wayes of damnation, come out of Babilon saith the Angel of our God.

Reuel. 18.

Pa. I could answere you again with words, but so I should but spende time, neither do I like of long circumstances without matter, which is the fashion of you heretikes, when yee haue no sound reasons, then to make a shew of speech, and to fall to rayling.

Pro. You cannot abyde mannes without matter: neyther canne your meeke spirite tell whiche way to fall to rayling: but let anye indifferent man reade ouer the bookes whiche your greate Catholike Doctours haue wrytten, and he will confesse that in many mannes

there

there will be founde litle matter. Take
away your untruthes, slaunders, and
spitefull taplinges, there will be but a
litle left behinde. If wee speake of
you, that misliche the Scriptures pro-
nounce against yee, by and by wee rayle.
Did John Baptist rayle when he called
the Pharisees, The generation of Vi-
pers? Watsering ye loue matter, let vs
heare, to proue our doctrine to be new
yee must) bringe stronger reasons then
that the Churche of Rome for certayne
hundreth yeeres hath not allowed it:
there is no proufe of our faith, but it is
sure inough sufficient then your popish de-
uises: your baulde and vaineglorie shifte, to
appeale so onely to your exposition of the
Scriptures is not worth a strawe. Gods
holy spirit hath bestowed great gifts vp-
on his church in these last daies. Proceed
with your matter. Math. 3.

Pa. Nay yee shall not so slylie conueye your selfe: ye make small accompte of the interpretation of the Churche of Rome, which agreeth with all the holie Doctors & Teachers euen frō the time of

of the Apostles. Your exposition of the woorde begunne, is but a newe deuise and therefore is not to be beleeued of Catholike.

Pro. Sleeping ye must be euer lyer, it is good to lie for somewhat, ye haue Doctours and Teachers for your Apostles vse on your syde: this will euerie fyllie none: for the very truth is (as euerye manne that can reade their writinges may see) that they be (except in a very few poinctes) all against you, holding such holy deuilles, as within these fiue hundred yeares haue beene the Popes owne Doctors. Our exposition is the same which the godly fathers (before Antichrist had gotten the vpper seate in the Temple) vsed: and therefore Catholike although your mother disallowe it.

Pa. Nay heretikes be liers, we say the truth whē we do chalenge the auncient Doctors and Fathers to be of our side: Wee succeede them, wee honour, loue, and commend them more then you, we pray for their helpe, you seeke to deface and put downe all remembraunce of them: let all the worlde bee iudge

whose

Mat. 23.

Idolatrie should bee worshipped, and haue all his whole honour referred to him selfe, hope can they take it well at your handes, when ye play the arrant theues, and most villanously rob god of his due vnto them?

Are there any good men here in earth which would bee content to see theeues spoyle other mens goods and to bring the same vnto them? Nay, how should the Mother virgin, the holy Apostles, and other Saintes of God, count those sacrilegious wretches to be their friendes, which rob and spoyle God of his honour, and shall Christ see his office to bee so vpon them? Nay, those honour them which follow their owne fleshe, in giuing all honour to God, they loue and hold the truth, which doth not consent to their vnholy liues, and therefore are of their owne iudgement in the truth. Whosoeuer, seeke honor which commeth of men and looke vpon them, is euen such as the Scribes and Apostates among the Iewes were, vpon the holy prophecies of God. Who

3. Thes. 2.

Reuel. 13.

Reuel. 13.

Scribes

and

Mat. 23. Woe vnto you Scribes and Pharisees, ye Hypocrites, because ye build the Sepulches of the Prophets, and garnish the Tombes of the righteous, and ye say, If we had been in the dayes of our fathers, we would not haue been partakers with them in the blood of the Prophetes. Wherfore ye say vnto your selues, that ye are the children of them which killed the Prophets. And in another place yet more plainly: Ye do nothing which I alleadge concerning the Church of the Iewes, vnto your selues. I shall be with you alway, euen vnto the end of the world. 2. Thes. 2. Let no man deceiue you by any meanes: for that day shall not come, except there come a falling away first, and that man of sin be disclosed, the sonne of perdition. And when he had spoken these words, he stood vpon the sand of the sea. Reuel. 13. And I saw a beast rise vp out of the sea. And in the xiii. Chapter he saith, that it was geuen vnto him that he should make warre with the Saints, and ouercome them. Reuel. 13. And I saw one of his heads as it were wounded to death: and

and

and bee cause all both small and great,
rich and poore, bond and free, to receiue
a marke in their right hande, or in their
foreheads. And that no man might buie or sell
but hee which hath the marke or the name
of the beast, or the number of his name.
Here wil not vnne also to note what is
Iohn speaketh of the woman persecuted Reuel. 12.
by the Dragon, to wander in the Wildernes,
for three yeares and halfe in the Scripture,
when they shall be out of
the Wildernes, what the Dragon shall
vtterly giue ouer and not warre against
the remnant of her seede, which keepe the
commandements of God, and haue the te-
stimonie of Iesus. Behold, how hee
speaketh there that this Church should
be persecuted in the Wildernes for a time,
times, and halfe a time, from the presence
of the Dragon. Where now is the visible
Church? Shall we seeke it in Rome? Or Constan-
tinople? Or where? Is it not rather lurking
in corners? Is it not rather driuen into
the Wildernes? Is it not rather vnder
the Crosse? Must these things needes
be powred against vs? Can it not
be enough, but against the Church of
Rome?

2. Thes. 2.

all the forefathers, nor yet so many hun-
dreth yeres as you boast to note: for the
most parte of your Antichristian religion
hath not as yet serued fiue hundreth yeres,
and in those times there were euer
some which cryed out of your corrupt do-
ctrine and wicked maners. Yee is the
right wise man which doth not leane to,
nor depende vpon the multitude of euil
but doth cleaue to the worde of God, and
as those which reuerence the same, although
they be neuer so few. Also we goe about
any thing but that which the holy ghost
selfe doth commande: and euen he sup-
poseth but such as he calleth to be his
guests, although they haue had long con-
uersance, yet might well seeme to be his
matters and not his guests: but seeing we
doe nothing but that which is warranted
by his mouth, [illegible] against him. Also corrupt age (as you
terme it) God preserue his Gospel, will
neuer cease vntill it hath pluckt vp from
the [illegible]

By your owne wordes then they
haue been deceiued these fiue or sixe
hundreth yeeres. Would all the world

so damnably erre thus long: or is it to ben thought that in all those yeares, the most part (as you say, almost all were castaways, for they were alwaies very few in number) which haue refused to obey the Church of Rome [illegible] within that compasse of time which I named (as it is most euident by many auncient writers) the most part of your abhominable abuses haue been established? Yet ye cannot gather that all the worlde hath erred so long, because we say your Romishe Synagogue hath: for yee neuer had any more in deede but a corner of the worlde vnder your Pope: your dominion was only in Europe: as for Asia & Affrica, which refused to be of your faction, they are far the greater regions: as the Countries of Grecia, India, Chaldea Egypt, Ethiopia, and a great number besides these. Let a man reason with yee thus: either all these were deceiued so long or els you: so that of necessitie ye shall be forced to confesse that God suffered so great multitudes to erre. But what absurdities there (what, seeing the holy Scriptures doe shew that of old GOD

those the seed of Abraham only to be his Church, & cast off the Gentiles to walke after the vanities of their owne hearts: these were a far greater multitude then euer your Popish route, and three times as many hundreth yeeres as yours, they might alleadge for the antiquity of their religion. Might not these haue obiected against Saint Paule & the rest of the Apostles, what were all our forefathers for these thousands of yeeres past, & yet they neuer heard of this newe religion of Christe. Were there not a number of great wise men among them to? Shall wee forsake all these, and the faith which they haue taught vs, in so many learned and excellent bookes, and follow a few of you? No doubt a great multitude of mad fooles, such as you Papistes are, did reiect and condemne the Gospell of Christe with that reason. I say still therefore that hee is wise which sticketh fast to Gods word, & not to the multitudes of men nor to ỹ antiquity which they can alleadge.

P. It pleaseth you to reason as

whiche yee lift: but in is no maner, yee can
not deny any one worde: I could answere
yee inough: but I perceiue it is
not mine purpose. And I pray God
to hold his peace, for if he were so great
reason bee alledged, yet are ye so blinde
that ye doe not vnderstand it.

Iudge your owne selues, and
thinke whether I perswade mee vn-
to your minde: your selfe is ouer couetous
to entre any wise man from the truthe
to trap from an old simple soule (whose
eyes ye haue put out) to be excellent me-
and they will nod and sooth your sayings,
when ye tell them this and that of forefa-
thers: and what a goodly worlde it was,
and that your religion hath euer since
Christ bene continued: although in deede
ye dare not tell so great a lye to per-
suade them: for it is euen enough to draw
them wholy, to say but this, your fathers,
your grandfather, and your great grande-
father beleeued thus, will not you doe as
they did? but she bis your worldes once to
a man, although a simple man whiche
hath but euen a little tasted, and hath but
some smack of Gods worde, she will iudge

them by any open heresie to subuert
vs, but by subtilties, that thoughe they can make none but
children and fooles. And therefore seeing
2. Pet. 2. the Apostle S. Peter saith, Yet shall in
Ephes. 4. beguile but vnstable soules, and such as
S. Paul both say, are like children ca-
ried away with euery puff of vaine doc-
trine, all men are to be exhorted to grow
and increase in vnderstanding of Gods
holy will, that they may bee able to espie
such vaine and filthie wiggles as your
elfes them, not to like wholsome meate
the soule.

Pap. Then you are able to make a
simple man to bee so well lettered, (as
you say by the spirite) as to iudge in so
high causes: you that can doe so much,
can bee able to absolue mee in a greate
doubt, or els you shal shew your selfe to
bee a verie vaine man. Tell mee then,
how shall a man know whether he hath
the spirite of God or not, and when he
beleeueth this doctrine or that doc-
trine, and is perswaded that the spirite
of God doth teache him: how shall he
be sure as you say, that he hath the right
spirite? all sortes of heretikes doe per-

suade

ſuade themſelues that they haue the ſpi rite. May not a man be deceiued, and ſuppoſe he hath the ſpirit of God, when it is a ſpirite of error?

Pro. Here is a great doubt, and a meruellous harde queſtion propounded: howe a man ſhall know whether he hath ỹ ſpirit of God, &c. This is ſo harde a caſe, that a man had nede to take long delibe ration to make anſwere. Well may this be one queſtion and doubt in your religi on, and a matter ſo far beyõd your reach, that yee doe ſuppoſe an impoſſibilitie: it doth manifeſtly declare ỹ your acquain tance hath bene very little or rather none at all with the ſpirite of God, that ye nei ther know him, nor yet can perceiue how hee may be knowen: Can yee know fire from water, or can ye knowe an Apple tree from a Crabtree?

Pa. Ye haue made a great ſpeake. What if I can know fire from water, & a Crabbetree from an Appletree? Doth this reaſon follow, becauſe a man doeth knowe theſe, therefore hee may knowe the other? Is your compariſon equal? Theſe thinges we ſee, feele, handle, & caſt

the other wee doe not. We must bring other maner of geare then this, or els a man may crave leaue to laugh at yee.

Pro. I can not let yee to laugh, if it be your pleasure euen your belly full, but yet ye must see at your owne folly. For the matter will wayes shall vnderstoode, peradventure yee may shewe your teeth, but not laugh very hartily. Ye can know fire from water, and why, because the nature and working of the one is contrarie to the other: yee are able to know an apple tree from a Crab tree, by the fruite ye cast off the fruite, and they are the best sweet and the worst sower. Is there such a working and qualitie in the creatures, y they may thereby be knowen? Is there such certeintie to trie the tree and to knowe it by the fruite? And hath the spirite which maketh them, and preserueth them so lost his power, & all his qualities & operations so weake, that he cannot be discerned from the spirite of the Deuill, by his fruites? Such as they cannot be discerned from the rotten fruits of the flesh, & the workes of darkenes? S. Paul saith, y we are sealed w the holy spirite of promise, by the which we

Ephes. 1.

walke

walk after the spirit & not after ye flesh, he Rom. 8.
setteth forth ye frutes of the flesh, & the Gala. 5.
frutes of the spirit. Ye saith, that this spi- Rom. 8.
rite doth bear witnesse vnto our spirit, ye
we are the sonnes of God: this should be
but a weake witnesse if we should not be
able to know whether we have him or not.
But perhaps all these scriptures and ma-
ny other wold I cite, have not light
enough in them for your blinde eyes: and
therefore I will shewe ye the thing more
fully thus: a man heareth ye word of God
preached, it striketh his hart & conuerteth 1. Cor. 12.
him: whereas before he was as blind as a
beetle, now he seeth the light: whereas be-
fore he had no lust to ye holy word of god,
now his hart is inflamed with zeal & delight
in it: whereas before his care was of this
world, & couetousnes did cause him gree-
dily to seeke vnlawfull gaine, nowe his
mind is bent vpō heauenly things, & after
the he seeketh: whereas before he was full
of aduoueries, vice, wantōnes, enuy, now
his wicked life is quite changed & altered,
he much abhorreth such filthinesse: & when
as before he could neuer cease doing euil,
he wan neuer can cease, but dyd her delight-
ted him

himselfe in some vngodlinesse: now he is a man quite chaunged, he doth mourne, lament and sorrowe that euer he was so wicked to despise God: all his ioy is now to doe good workes, the feare of God is before his eyes: nowe feeling this wonderfull chaunge in himself, that he is newe borne to God, that he is a newe creature, he knoweth right well, that he is led by the holie spirite of GOD, and that he hath wrought this newe worke in him.

Pa. It seemeth by your talk that such as haue receiued the spirite are so sure that they cannot be deceiued. To what purpose then was Saint Paul so carefull to warne the true Christians to take heede: yea we may see, that there were diuers of them seduced. This is quite contrary to that certeney which you do speake of.

Pro. There is no contrariety in these thinges: for if any were seduced, and driuen away from the truth into destruction, it is most certaine, they were neuer sealed with the spirite, but haue some shadowe. The laboureth with the other, to

haue

haue them grow strong, to bee grounded and rooted in the truth, not to bee as children, caryed away with euery blast of false doctrine: for the blessed Apostle S. Peter describing such false teachers as 2. Pet. 2.
you shall heare, that they shall beguile vnstable soules. Such therefore as will not bee seduced, neither by you nor any other heretike, must abound in knowledge and grace: for so wee are willed. If the wisedome of the holy Ghost be in vs, and hath inlightened vs the subtilties of the Diuell, and the power of darknes shall not ouercome vs: the power of the holy Ghost is greater then the power of Sathan, and for this cause wee are sure of victorie. If this were not, wee could haue but small comfort: we should be but in worse case. It is not your greasie Pope which could helpe vs, which him selfe is ouercome of the Diuell and obeyeth his will.

Pope. Well, well, for this matter, I say still that your doctrine is new, that yee condemne all our forefathers: and whereas you would seeme to proue that it is the ancient Catholike faith, because ye proue it by the Scriptures, I say

you

yee proue nothing for the scriptures
proue nothing without the interpreta-
tion of the Churche, you cannot inter-
prete, neither can yee iudge, but the
great shepheard, whose voyce ye should
heare, must giue the sense. Therefore I
say still that yee be heretikes all the pack
of yee, and but that I spare yee I could
proue yee a little better, and sorie yee be
so wilfull. [illegible]
Peter. Where yee haue spent all your
power, then ye retire to the authoritie
of your Churche, which is as much as you
suppose, that nothing can bee true, but
that which your Churche doth allow,
that is to say, that whatsoeuer your
Churche doth allow, that must needes
be true, and whatsoeuer your Churche
doth condemne, that must needes be
false, although it can neuer bee proued
by the scriptures, yet ye alleage them in
deede, but vnto what ende? euen vnto
none at all, for yee say, yee will ad-
mit them (or els they bee not
sufficient) but as they bee interpreted
by the Churche, which interpretation
yee will not shewe, but because they be
not [illegible]

that

that yee cannot fasten your teeth vppon
me. But spare me, poore but (alas) your
poyson, and doe your busi[illegible]
to Pap. Yee doe but grin and mocke
at those things which I speake: it is ex-
pedient according to your profession, ye are
deriders of good things and of the true
Catholike faith: take heede, it is better
for yee to repent, and to turne home a-
gaine to the holy Church, which ye haue
audacious[illegible]. I said then I did
spare yee, and it shall appeare now, for I
will touch you a little neere, and yet but
with the rod: notwithstanding I might
[illegible] your abhominable wayes
which yee vse in [illegible] to bee
changed, I shall. A little shall suffice, I
say by your owne doctrine and our tradition,
even your owne Gospell to your eares all
[illegible] and licentious liberty to the
flesh. As for example, yee denie the me-
rites of good workes, yee say we are iu-
stified by faith [illegible] go all
the day yee teach the same, and
[illegible]
by this meanes the people are brought

no hand we care of good workes but to
liue as they lust: for thus it doth follow,
if wee bee iustified by faith alone, what
neede wee care for good works? If wee
bee chosen and predestinate, and haue
no free will left in vs, to chose or refuse,
then let God alone, wee can not further
nor hinder our selues, what should wee
care, let vs then set cocke a hoope, and
take our pleasure while wee bee here;
this is your sweete doctrine, this yee
teach,

Pro. I neede not marueil to heare
my doctrine abused of men, when you
your mouth to blaspheme the Lord
God, and therein be like a most filthie and
prophane dog against the most glorious
sunne of Christ. I call heauen and
earth to witnesse, and chiefly your
owne conscience (if you haue any) and
the truth, answere of good workes. They bee
conclusions of your owne inuention which
neither we teach, neither do they follow
any such doctrine which we haue giuen.
Diuell and flesh are readie at hand
both chosen men, they haue no power
of themselues, they cannot beleeue
by their owne reason, but are iustified

faith alone in the merites of Christ,
therefore let them care for no well doo-
ing, but walke after the carnall desires
and lustes of the flesh: what should
they care, they can neyther further nor hin-
der themselues? But the holie spirit of
God concluded thus, God chose vs when
we were his enimies, of his owne good
will, when we were not able so much as to
thinke a good thought: therefore we are
bolde to yeeld al praise & honor vnto him.
He hath of his infinite loue giuen vs his
deare & only begotte sonne for to redeem
vs, and to iustifie vs: therefore we ought
to shew our selues louing and kynde vn-
to him againe, to serue, honor, and obeye
him, in all true obedience, & holy conuer-
sation. What should I stand to recite testimo-
nies of scripture to proue these conclusions,
& to ouerthrow yours: when euery poore
man which hath any delight in the sacred
Bible, is able for to ouerthrow them? They be
more then brute beastes which haue not
learned this out of the word, that GOD
hath chosen his people, hath by his free
grace redeemed and iustified them, to the
ende they may be holye, and zealous

of good workes: although not to me-
rite withall whiche they cannot, yet to
Matth. 5. glorifie god as Christ saith, let your light
so shine before men þ they may see your
good workes, & glorifie your father which
Iohn 15. is in heauen. Likewise he saith, herein is
my father glorified, that ye grow & bring
1. Iohn. 3. forth much fruite. We teache with S.
Iohn. 8. Iohn, he that worketh righteousnes is
borne of God, he that committeth sinne is
of þ Deuil. We teach with Christ þ he þ
committeth sinne, is the seruāt of sinne. We
Rom. 8. teach with S. Paul þ those which are in
Christ walke not after the flesh, but after
the spirite. We teach with Saint Iames
Iames 2. that þ faith which is without good workes
is dead and therefore cannot iustifie and
saue a man. It is not faith but a dead pic-
ture and shew of faith, which the Di-
uels haue. The true faith cannot be with-
out good workes. So that we teach a
necessity of good workes: not to merit ye
to iustifie, but to shew forth the fruites of
our calling.

Pa. Yee say that yee doe not teach
libertie to the flesh, nor giue men leaue
to liue as they will: nor that your

doctrine

doctrine doth not destroy good deeds: but shall wee giue more credite to your woordes, or to the successe, and fruites which wee see to followe of your doctrine? He that wil rightly try what your doctrine is, let him looke what fruites it doeth bring foorth. What better and more sure trial can a man require then this? I trowe yee will not refuse to bee tryed by this rule. Then let vs come vnto it, your holye doctrine, howe commeth it to passe that it doth bring foorth so many lowre fruites? Was there euer more sinne committed? What foule wickednesse is it whiche doeth not flowe in your streetes? You may compare with the Sodomites, for your gluttonies, wantonnesse, whoredomes, pride, couetousnesse, and suche lyke. What good thinge canne a man see in your clergy which shoulde giue good ensample to others, and whose owne conuersation shoulde bee a patterne for other to followe? Howe many of them are there whiche are men voyde of all learning and grace? Who hauing spent their time lewdely,

& consumed their substance, when they cannot tell how to liue, steppe into the ministery, or at the least coueting to liue at ease, & shuning to work, being scarce fit for the plow, much lesse for the pulpit, yet are admitted by your heauenlie gospel, to be maisters in Israel. How many wanto fleshly adulterers are there among the? How couetous, how worldly, howe ambitious are your learned men? Doe not all men see howe they preach and take on, vntill such time as they bee loden with diuinges, and are got vp as high as they can, and then as though they had wonne the vpshote, they putte vp their arrowes into their quiuer, & vnbend their bowes: they neede not any further to trouble themselues: But what neede I speake, when the matter it selfe doth as it were make open proclamation? Your common people, seeing they haue no better examples, are giuen ouer to all [illegible] of naughtinesse. If yee can proue this to bee wholesome doctrine, which doeth bring foorth and allowe suche doinges as these, I will be no longer a

Catho-

Catholike.

Pro. If I should answeare ye only with this, that your euill fruites doe farre passe ours, although it were moste easie to be prooued, yet shoulde I make but a slender answere: because that in ouerthrowing you, wee should also condemne our selues. For this I must needes confesse with yee, that the doctrine which doeth bring forth euill fruites can not be good. And a good trial I do confesse of the doctrine, to be in ỹ good fruites which it doth bring forth. When ye charge vs that all abhominable sinnes doe flowe in our streetes, we doe also with great griefe acknowledge it. And this farre I allow your sayinges: But when yee ascribe these thinges to our doctrine, as the fruites, which it doth bring forth: there I doe disallowe yee, as a blasphemer of GOD, and his most pure truth. For it is not because our doctrine doeth allowe, much lesse breede such euils, that they be among vs, but because our doctrine which is the holy worde of GOD, is of the most men despised, and not knowen. The Lord by sundry

of his Prophetes doeth complaine of the Iewes, and accuseth them to bee worse then the heathen: Alas therfore the lawe and doctrine which he hath given them, to be blamed? No, they refused to walke in his ordinances, and so doe the people at this day. The Lorde bee blessed there are a number (although farre the lesse number whiche lye as scattered cornes in a great heape of chaffe) whiche haue imbraced the holye doctrine of the Lorde, and doe expresse it in their liues, and doe euery day mourne for the abominations of Hierusalem: and earnestly doe desire that the Lorde would purge it. If eyther our doctrine did allowe suche abuses, or those which do sincerely imbrace it, walke in them, then your woordes whiche yee vtter might haue some weight in them, but seeyng it is other wise, yee remayne still, with the rest of your companions, a wicked blasphemer of the holy woorde of GOD. As for that which yee vtter against our clergy it maketh nothing at all against vs vnles ye could proue that our doctrine doth allow such. But ye may see the contrarie,

for

for our Gospell doeth allowe none but learned Teachers, and godlye Pastours which expresse the worde in their conuersation: those which Saint Paule alloweth vnto Timothy and Titus, those doeth our religiō allowe & none els. If any haue preached diligently and when they are once come to promotion haue giuē ouer, it is playne, they sought themselues, and not the Lorde Jesus: wil yee lay ỳ fault of such vngodly mē, vpō ỳ doctrine. Cease therfore, not to be a true catholike, which ye neuer were, but an obstinate blynd heretike, without true vnderstanding. 1. Tim. 3. Tit. 1.

Pa. Better is a badde scuse then none at all. Forsooth the doctrine must not be blamed, but the men: but I pray yee for your cleargy, why are those thinges mainteyned? Are they vnknowen? If not why are they borne? Aunsweare this, and then yee say somewhat to the purpose.

Protest. When I haue aunsweared it you shall gayne little. For as I may most easily proue that Gods worde (whiche is our religion) doeth allowe no suche mysticrie, so may I as easilye

shewe, that all this corruption in the ministerie came from you, wee may rue the time, that euer your corrupte lawes and ordres in matters for the ministerie tooke place in the worlde, because the verye Reliques of them are deadlye wheresoeuer they remayne, and doe poyson the Church of GOD. Of the moste filthye and cursed abhominations in the lines of the Ministers, and other abuses beganne amonge you. Yee haue no cause to boast of the goodnesse of your Priestes, nor of their learning, looke vppon those of them whiche at this day doe remayne in our Church, not as standers, but as poore rotten stakes in an hedge: the people may here and there, (although twentye yeeres and odde haue greatelye wasted them) see howe graue Diuines and godlye Prelates were among you. As for the maintenance of suche thinges amõg us, I say still we desire al such abuses, we allow none other ministry but such as S. Paul describeth: if any man do bring an vnlearned ministry which is not able to guide y flocke of Christ, or to build vp the

Temple

Temple of God: or if any doe heare with vice in the ministers, they do followe Antichrist, and not Saint Paule: they are then become enemies of Christ, and fighters together with you against the Gospell, destroyers and rooters vp of the Lordes vineyarde, which is to be dressed and kept by expert & skilfull labourers. You must learne therefore not to slander the most glorious Gospell, nor to lay the blame of such thinges vpon it, but for to finde the fault where it is.

Pap. I can not denie, but that in wordes yee doe seeme for to allow such as Saint Paule willeth they shoulde bee: but when it commeth to the performance, yee do vtterly fayle: for having many learned men, yee haue none godly: all of them giuen ouer to some foule vice or other: as to be ambitious, couetous worldlings, idle bellies, gluttons, proude prælates, vayne boasters, or such like.

Pro. I perceiue your subtill craftie well enough: yee describe our learned men by these foule vices, when ye meane your popish clergie. For from the toppe

of yours euen to the bottome, euen from the triple crowne, vnto the bare footed fryer, all these vices, and a great number more doe abounde. The Lord be blessed that in our Church and other Churches of his Gospell, hath raysed vp a greate number whom hee hath prepared and sanctified by his spirite: which doe giue testimonie of their puritie, both before God and men: that they seeke not themselues nor theyr welth, but onely to builde vp the Churche of Christ. As for o-ther which are defiled with any of those crimes which you doe name, I say still, they be not the Workemen by whome God will buylde his house: they be ra-ther fitte to set vp the kingdome of Antichrist, and although they should take vpon them with neuer so great profession to defend the trueth, yet because they Titus 1. profesle godlinesse in woorde, and haue denied the power thereof, God doeth not acknowledge them to be on his side: neither will any godly man accompt them true professors.

Pap. Will ye allowe none to be of your side, but suche as be free from those

those forenamed vices or suche like. Alas where is your Churche become? where shal a man finde a companie of those rare birdes which you speake of? take the people and their teachers together. Who are they amonge you whiche are not accused in some suche crime or other?

Pro. I say still, that because God hath allowed none to bee his redeemed and chosen, but those whom hee doth also sanctifie: we also doe allowe none, neyther of the teachers nor of the people, to be the true friendes of the Gospell, but such as do yeeld and shew their obedience thereunto, and expresse the doctrine thereof in their conuersation. Howe small soeuer the number of such seeme vnto your bleared eyes for to be, they are the true Churche of GOD, and moe in number farre, then you could wishe. I knowe it all should be guiltie which are accused, then your saying were true: but who it is most euident þ the more godlie a man is, the more he is subiect to false accusations and slanders: euen as our Sauiour himself was, and his Apostles, and other

Rom. 8.

other most godly which succeeded them? your reason is very weake, when ye say all are accused, for doeth it by and by follow that all are guilty?

I confesse that our Church if yee understand the whole assembly, is full of all wicked vices: but shall Gods worde be blamed for that? there are a number among vs which are of your mood, whose euill life is seene well enough: there are a verye great number of meere worldlings which doe not greatly esteeme any religion, although they seeme nowe because of lawes, to allowe and fauour our liue, yet in their hearts they rather cleaue vnto you: which is euident by this, that they can better away with the friendship and familiaritie of a rancke Papist, then of a zealous Godly Protestant: they will highly commend the one, and deepely condemne the other. Thus ye shall haue them speake: such a man, indeede I can not prayse him for his religion, I let him alone for that, hee shal answere for himselfe, I would he were of a better opinion, but for his behauiour there is not a better man. As for such and such, I can

not

gottel vocacyo make of them, they are so holy, and so pertie, that they have forgotten all good felowship. Thus you and your fauourers among vs, agreeing in a carnall and euill conuersation, and filling all the land full of naughtinesse: doe charge the Gospell and holy religion of God, which doth most seuerely condemne and curse all such abuses. I will not stand in particular rectifying of those vices which ye your selues doe ioyne in, and allow in our carnall Protestants, it would bee ouer long, a man might make a longe booke of that matter alone.

Eq. I confesse there be many who ethe care not what religion be, so they may liue in wealth and ease: but what are those vices which we do ioyne with them in. Ye make a very liberall accusation of great & foule matter, although yet lay it would bee too long to recite the particulers, to intreate vpon them, yet ye may name them.

Pro. In fewe wordes I may name some, if that will pleasure you: our carnall Protestantes are couetous, greedie worldlinges, craftie in their dealinges to

seeke all aduauntages against those with whom they deale, full of vsury and hypocrysy: and these thinges are also in you, our carnall Gospellers are very fowle mouthed in slaunderings, raylings, ribaldyes, and horrible othes: these thinges yee make no conscience of. Our carnall Papistantes are giuen ouer to spende their time in glutconies, drunkings, lasye pleasures, and vnlawfull exercises: these are your deadly sinnes, and whosoeuer will not runne with you to powre out themselues in the same excesse of ryote, they are precise fooles: more wise then wise: they doe it but of vaine glory and singularitie.

Pa. Yet may be shamed to charge vs with such thinges, seeing our Churche hath alwayes vsed so sharpe discipline vpon such offenders: you may iustly be charged, because ye let loose the raynes vnto all vices; yee giue the shelfe the swinge: yee haue no discipline among yee, no publike men stand ashame.

Pro. We may be ashamed to speake truth of you, but you must needes blush at the matter when ye blaspheme the glorious Gospell of Christ: and why? onely

because yee are past shame: but let your words goe, and come to your matter.

You may not in no case bee blamed for such vices, which have alwayes holden men in awe with sharpe discipline, and corrected the offenders. It is wel knowen to al wise men what your discipline was: true it is that yee did holde men wonderfully in awe, but of whom? not of God, but of the romish prelate. No man durst waggle his finger against him: no man might once find fault with any of his direct inventions, under paine of his extreme and heavy curse. But eache man might live as he lusted in all vices against God: onely he must confesse his sinnes to the Priest, and receive a certaine penance, to fast certaine dayes, or to goe on pylgrimage to some Saint: or have the Popes pardon for a peece of money, not only for his sinnes past, but also for those which he should afterward commit. Others when they had committed some horrible sinnes, must whip themselves, and so at it again. Thus your holy Pope, did open the gate to all uncleannes, and therfore in ỹ scriptures is called the man of sinne.

Pap. This

Pap. This seemeth very strange to mee, howe penaunce and correction, shoulde open the gate vnto all sinne. It seemeth by your words that mé would loue sinne the better, because it should be punished. I would wish ye to be better aduised in your wordes, for I coulde take yee in many such absurdities: but I am almost ashamed to recite them, they be so childish trifles, to come from any one of your coate, whiche profesſe learning. But let mee see howe you shut vp the gate against sinne, which inioyne no penance or correction. It is a world to see the vanitie of mens myndes: whiche perſwade them selues, that they can make men beleeue the crowe is white, alas your poore Sophistry is vnable to doe this. Yet I perceiue yet haue some grace in yee, for I trowe yee blushe.

Pro. If I shoulde make anye man blush I trowe, to be taken in such a trip, and so to ouerthroote him selfe, as I haue done, by affirming that your discipline did open the gate vnto all sinne. For can such sharpe penance, as to fast in vayen together with breade and water: or to goe

bare

bare tooles to our Lady of Grace againe:
or for a man to whip himselfe vntill the
blood follow, or to giue three shillings
for a pardon to make them loue sinne the
better. This geare I trow would fret me
them, to make me to hate their fashion.
Oh no good sir, this is nothing to them
as yet are: men finde such a sweete taste
in sin, that if they may escape so they will
not care, the adulterer hath such pleasure
in his vnchaste lust, that he will not for-
sake it, if he may be perswaded it be but
a whipping matter. The drunkard will
haue one pot of Ale the more, if hee may
heale the matter againe, by vomiting a
cuppe of water. The enuious and hateful
man will haue one fling at his enemie, if a
paire of pardons will dispatch the matter
& procure his pardon at the handes of the
holy father: and so in euery sin. O yee holy
hell hounds, heere is your sharpe disci-
pline, by which ye giue libertie vnto men
to turne backe to their owne vomite, as a
dogge to his vomite. But while wee
receiue your discipline, wee haue none
but fooles: and to say wee but play the
Gyrrilers, which vse to take vpon

thē to proue ꝑ the crow is white. Sir, before I come to our discipline, I say our doctrine is this, ꝓ vnder pain of gods curse & eternal dāpnation, men must returne frō their wicked waies: & not return vnto thē againe, they must giue vp thēselues wholy to serue God in all good workes. As for the discipline of our church, thus farre is it, that ꝑ obstinate sinner is to bee cut off frō the congregation: & to be deliuered vp vnto Satā, & not to be receiued in again, vntill such time as he hath declared vnto vs apparāt tokens of deep sorow & hartie repentance. Let all men iudge whether this be not to shut vp the gate against sinne.

Pa. Now you may very well be likened vnto a mā that will make greate brags of his riches, when hee is nothing worth. A marueilous sharp discipline ye speake of: but I pray yee where shal a mā find it euen in your spirituall courts, for there a man if the officer cannot get his fee, shalbe cursed to the diuell, & throwen out of the church: yea so seuerely that he shal not be receiued in again, before he come weeping, vntill the teares drop out of his purse. O yee dissolute

teachers of libertie, and maintainers of iniquitie, cease your bragging of those things which are not among yee.

Pro. Your blasphemous tongue will neuer cease, vnlesse it bee cut out of your head, doe we teach libertie? do we maintaine iniquity? admit your saying be true, yet I pray you how slenderly do you reason, when ye say, that a man is excommunicated for money, and receiued in again for money, although they doe not repent: and therefore your Gospel giueth libertie to sinne. Oh good sir, Christ and his Gospell allow no such thing, though men do offend therein: therefore blame the truth for there is no equitie nor good dealing in that. All that though we haue not the discipline of the gospel in our Church, here in this land, so whole & sound as it should be, yet because we allow it, we pray for it, we thirst after it, we confesse the want thereof: we ought not to bee charged as those which defile Gods house, we waite when it shall please God to put into the hearts of our godly gouernors to purge the Church by it.

Pap. You giue the greater colour

vnto the matter, because a fewe among you speake of such a thing: what is that to the purpose? the whole discipline of your Church, which all those which are your Church, do acknowledge, is established amongst ye, there is no want confessed.

Pro. No man is to regarde what a few of many do speak, but what God doth speake by his word. Wherein ye affirme that our Churche doth acknowledge & haue: for who are the Church, or the Church, but such as doe imbrace the whole worde of God? But least yee should be still soe forwarde vnder your former manner, namely that a fewe doe this, and not the hole of our Churche: looke in the bookes of our Common prayer, and therein yee shall finde that the graue and godly Fathers of our Church, when they did reforme it from poperie, setting downe the curses out of Moses, which are to bee denounced at a certain time in the yeere: they doe with all set downe and declare their meaning, namely, that this should bee for a time in steede of that discipline which they cannot onely confesse to bee

wanting, but also greatly to be desired: as they wished for it.

Pa. I cannot tell what the fathers of your Churche doe, sit downe there, neyther doe I nyande to looke. When ye haue sayde all that yee canne, yee shall be driuen to cõfesse that there is al loseneſſe and libertie vnto the fleshe among yee. Yee haue feasting and gluttonie, in stead of fasting. O our good forfathers, how much are ye vnlike them? they did often times fast & punishe their bodies, and goe in sackcloth: these newe Gospellers haue foũd a more easie way, they can do all contrarye, and yet goe to heauen neuertheleſſe. Our fathers liued in great straightneſſe, and these walke at libertie: which of these shall wee like best? shall we forsake them & allow of these, No, Christ telleth vs, the way is straight which leadeth vnto heauen: if ever anye walked in that waye, they were our forefathers: whiche punished themselues, & liued so deuoutly.

Pro. If there be looseneſs & liberty among vs, it is by them whiche obeye not the Gospell, whiche calleth them from all

the sinnefull lustes of the flesshe vnto the obedience of gods holy will. Whereby that which the scripture doeth commende is in estimation among vs: wee doe not onely write and speake of it, but also haue & are ready for to practise it, both publikely and priuately. That whiche you brag of is not the true fast: for although a man cramme his belly neuer so ful of fishe, so that he abstaine from flesh, you call it a fast. Sweet wines and dainty iunkets are allowed in your fast. Moreouer ye fast, when ye doe it in the most straight maner, & pine your selues, to a most wicked and abhominable ende: for ye do it as a worke which is meritorious, & thereby seeke remission of your sinnes by it: and so yee denie the redemption by the merites of Christ onely: whiche is so cursed and blasphemous a thing, that it doeth turne all your fastinges and prayers into sinne. Your fasting is such as God did repreue in the Iewes, by his Prophets: & such as the blynd phariſie boasted of, saying, I fast twise in the weeke. Doutles if the abstaynyng from meate coulde make a man holy, the Phariſies shoulde passe him exceedyng holy men, and the an-

Isay.58.
Luke.18.

erent Iewes against whō the Lorde complayned, would haue beene cōmended: but they like hypocrites, talked from hoolye countenance, and filled themselues with all spirituall wickednesse: euen such are you, O yee detestable hypocrites, although yee goe sometimes with emptie bellies, yet your soules are as full of sin, as euer they can holde. We haue full cause to cry out against yee, for seducing so manye of our forefathers, & making them beleeue that the very broad way to hel, was ỳ narrowe and straight way which leadeth vnto heauen. You blynd Pharisies, aunsweare, is that the straight way vnto life, whiche the starkest hypocrite of all, and the most vngodly men can obserue and walke in as well as other: is that the narrowe gate, which the couetous, the malicious, the adulterous and vniust man, can passe in at as well as other? Tell me this, can there not be a lecherous heart, and a malicious minde in a body, couered with sackcloth? Can not a wicked hypocrite punishe his body, pine and whip himselfe, and yet his sinfull soule win neuer a whit reformed?

This then is not the straight way, but the straight way is that which Christ and his Apostles do teache: which none can finde nor walke in, but the true faithfull manner namely to denie himselfe, to kill and crucifie all sinfull lustes and concupiscences in the heart: to seeke out the will of God, and in all things to obey it. This is the narrowe way which all those are to seeke after if they will be saued: all our Godlye Forefathers haue walked in this waye, and sought thus to please GOD: they knew that the kingdome of heauen coulde not bee purchased by any suche outwarde trifles as you deuised: but that such as will enter in there must be new borne. No man therefore needs to feare when he walketh in this straight way which we publishe by the doctrine of the Gospell: because he doeth not forsake our forefathers, vnlesse it be such as haue forsaken the truth, beeing seduced by Antichrist.

Pa. VVhat is it which you can not doe, that can so easily proue all the holy deuotion of such as liue a straight life to bee but hypocrysie: but saye you

what yee will, yee shall neuer bee able to proouе that suche thinges are trifles. I know wel enough that your sect make small accompte of all religious obser-uations: let them beleeue yee that will, is it possible that GOD shoulde refuse those menne, whiche of a good meaning and deuotion are so carefull to please him? Whiche are content to take so greate paynes to serue him, and are so humble mynded, as to refuse nothinge by whiche they maye abase them selues, to please him. O that you Heretikes did but a little knowe howe deuowte the mynde of the Catholike is: Yee woulde euen bee a-shamed that euer yee were so foolishe to seperate your selues, from so holy a co-panye. But alas the worlde hath blyn-ded your eyes, and the Deuill hath be-witched ye so farre, that yee care not for any goodnes.

Pro. All faithfull Christians doe knowe well enough the blinde deuotion of you Papistes, and are so farre from beeyng ashamed to seperate them selues from

from yee, that they giue immoꝛtall thanks and pꝛayse to GOD, that he hath opened their eyes to see the light, & to auoyde that strong delusion which you are deluded withall, what good meaning & deuotion so euer ye pꝛetend, what paynes soeuer yee take, howe humble soeuer yee seeme to be: yet God will refuse to acknowledge yee foꝛ his seruaunts, because ye refuse his oꝛdinaunces, and deuise toyes of your owne, which yee thꝛust vppon him, and as it were foꝛce him to accept them. If yee did meane well, yee would doe better: your deuotion is diuelish obstinacy: your meekenes is hautinesse, in despising GOD. You haue foꝛgotten what the Lorde sayth, in vayne doe they woꝛship me teaching foꝛ doctrines, the pꝛeceptes of men.

Iesay. 29.
Math. 15.

Pap. Where learne you to giue suche raylyng sentence against the deuotion of holy men, and to iudge? yee boast of the Gospel, ye haue nothing els in your mouth: and yet the Gospel willeth yee not foꝛ to iudge. This doth declare what spirite ye are led with.

Pro. If your Romish rowte were holy deuout

deuoute men, then no doubt we should be found to giue rayling sentence: and if the holy Scriptures did not warrant vs so to speake of those which are open enimies to God, yͤ we might iustly be blamed: Or if we should enter so farre as to iudge of the secretes of mens hearces, & not where yͤ word of God doth pronounce yͤ iudgemēt, then were we to be condēned: but seeing yͤ worde doth teach that which we vtter, we neyther giue rayling sentence, neyther do we iudge otherwise, then to pronounce out of Gods truth, what is holy, and what is wicked and abhominable.

Pa. Proue those things which you haue sayd out of the word, as that good intentes are not pleasing vnto God: that when men are deuout & take paines to serue God, it is diuelish: and other such like, and I will be your bond man while I liue.

Pro. Good intents do please God: God doeth require that men should be deuout, and take paynes to serue him: and vnlesse these thinges bee in them they are not his seruauntes. But yours are no good intentes but phantasies of your owne

owne hayne: for they proceede not of Fayth, because they bee not ordered by Gods woorde, but against the woorde: and whatsoeuer is not of Faith is sinne. Your worshippe beeing not framed after the will of GOD, but proceeding from your owne lyking, is no more but blynde deuotion, when yee haue taken all the paynes yee canne, and haue wearied your selues, this shall be your reward, who required these things at your hands? Who did set ye a worke, and appoynt ye this seruice? As concerning such kynde of worshippe as yours, the Apostle doeth call it will worshippe: for when hee hath spoken of commandements and doctrines of menne, he addeth thus, which thinges haue a shewe of wisedome, in voluntary worshyp and humblenesse of mynde, and not sparing the body: whiche thinges are of no estimation, seeyng they pertayne to the filling of the flesh. This place of Sayne Paule well obserued, doeth fully and clearely without any exposition quite ouerthrow al your Popish Religion. For he sheweth that before GOD all suche trashe is of no estimation. Against his

Rom. 14.

Iesay. 1.

Col. 2.

description worth to stirr vp the people vnto popery, and that which ye blagge of, as nothing can be more apt: mark well euery braunch and member of his words, and ye will confesse the same: he commaundeth of the Collossians, how it commeth to passe, that if they bee dead with Christ from the rudiments of the world, that they be burdened with traditions as touch not, taste not, handle not, things as perishe in the vse: and therefore this constitution is to be drawen out, of the eternall and spirituall kingdome of God, why it coulde in such things. For how shoulde the kingdome of God consist in those things which perish. Col, 1.

Pa. Yee would make somewhat of nothing, that place of saint Paule is not against vs. If yee haue none other, yee cannot ouerthrowe our religion.

Pio. Yee doe interrupt mee in the midst of my matter, only to cauill, because yee are loth to haue this place of Scripture touched, seeing it doth so fully open and displaye your wounde. Because yee like it not, it maketh not against yee, and woulde fayne passe from it, I will leaue yee to it by the eares. Doethinke

your

your religion stande in outward thinges which perishe in their vse? are not your traditions the commandements and doctrines of men? Let all the worlde iudge of that. And Saint Paule doeth make that a sufficient reason to ouerthrowe anything whatsoeuer, in the seruice of God. If it bee of man, the holy Ghoste woulde haue bene make no further inquisitiō but to take it for nought and naught, how goodly soeuer it seeme and glister as gold. Doth not the Lorde also say, in vaine doe they worship me, teaching for doctrines the precepts of men? Tullie to go forwarde, these deuises of yours are maruelously well liked, and the people of the worlde, are made very deuout towards GOD by them: insomuche the people of the worlde doe like well suche religion, and it carrieth them to a kinde of deuotion, and to esteeme suche matters to haue great wisedome in them. Therefore the Apostle doeth say that those inuentions of men haue a shew of wisdom, and the people vse to say, I warrant yee our fathers which deuised these thinges, were wise men.

Esay. 29.
Mat. 15.

But

but marke wel the causes which the Lord doth set downe, why these thinges seeme to haue such wisdome: and why they be so well liked of. The first cause is, that it is a voluntarie religion: a religion which being framed by the corrupt will and braine of men: is very wel pleasing to the deuiser: and doth also fit other men, whose will and braine is as corrupt as theirs. For as that which proceedeth from the will of God is contrary to the wisedome of the flesh, and therefore mislyked and condemned of folly: so that which commeth out of mans will, is agreeable to man: and therfore approued & commended as the only wisdome. Thus may wee see (when the Apostle saith, such things haue a shew of wisdome in voluntary religion) howe it commeth to passe that the worship which is set by the pollicie and inuention of men, is better accepted of, then that which proceedeth from the will of God.

Pap. Yee haue enough of that place, vnlesse yee woulde expounde it more truely, there are many scriptures whiche make for your purpose, if yee

may

may haue this scope to alter them as yee list. Leaue off your vaine heape of woordes with whiche yee goe about to bleare mens eyes, and to draue and wrest the scriptures to your owne sense. It were muche better for yee to meddle selfe.

Pro. All men may easily see, that this place of Scripture doeth byte yee to the bone: no marueile therefore though yee haue enuuge of it, for selfe would be better content yee. There are many Scriptures in deede whiche make for our purpose, without any wresting at all. Euen as this one place of S. Paule whiche wee bee in hand with, neede none wrestinges to make it speake against you, when as euery blinde man which cannot see, may yet by groping feele the waight of it against yee. But let your foolish woordes passe which deserue no answere, and come againe to the matter. The next cause why such draughts as yours, being but the foolishe and doltishe dreames of men, hath such a shew of wisedome: and that is the humblenes of mindes which appeareth in such holy hypocrites as worship god after their owne fantasie.

They

religion, is in this estate when he hath not
repented the booyfie, looke how the bodies
are proude men are mooued vnto the like
pitifull: to wit, although they walke
after the flesh, and the flesh reigneth in
them, yet by the meanes of instruction, after
a time, when the power of holy spirite in the
outward punishing of the flesh, makes vn-
able they are able to detaine vaine, they
take it to goe for good payment: and
when they haue pined them selues with
hunger for a while: whipped themselues
to gone bare footed, and bare legged, they
suppose they haue mortified the flesh.

Alas poore wretches, howe pitifully
they bee not too please they bodies, to
take such paines to serue god, and yet ne-
uer the better. For when their fitte
is come, their heart is whole wishin him,
and as full of all vnclenlinesse, as it was
before. These are the rotten whipte
Col, 1. yet bonk off, and the Apostle saith, They
bee of no price, because they pertaine vnto
the filthy of the flesh. The Deuill
hath bewitched men after this sort, to leade
them from the light of the true mortifica-
tion of the flesh through the spirite, vnto

outward

outwarde thinges of no value. Thus we may understande, that all your goodly shewe which yee make, is nothing worth: all your religion is but superstition: they bee but loste their labour which travell in it, and are so farre off from pleasing God, that he doth accurse and abhorre their doings.

Pap. A man may see what trimme shiftes you heretikes can make, but for my part I am not moved one iote thereby to like of your religion. For it cannot bee good, when there are so many sects among ye, which it doth hatch & bring foorth. For your Gospell doth come into no place, but by and by, up starres one and he doth maintaine this heresie, another hee doth maintaine that heresie, and there is such shakching, as if a man should shake fourth a bagge of errors, & everie one catcheth that which doth like him best: for such effect doth followe of your preaching in all places. If it were of God, woulde this come to passe? Can errors arise of true doctrine? No, this were enough to warne all wise men to take heede of yee, and

to flye farre from yee, although there were no more. In our religion wee are all of one minde, and agree together: & therefore ours is the trueth. All that will be saued, must come and agree with vs.

Pro. Nothing can moue you to bee of our religion: and why? Because it can not bee good. Nay, because it cannot haue your allowance to bee good: for the holy worde of God is so perfectly good (which is our whole religion) that al the poyson which such venomous beastes as you are able for to vomit vp, is not of force to infect it. But I vse ye wrong, for you shewe a great reason why it cannot bee good. Well I will answere it. The reason which yee vse heere against vs, is that bouke which yee haue taught euerie foole to shoote but a very course armour will defende a man from it; it giueth but a bumpe, and neuer doth pearce, but rebounde backe againe. Neuertheleſſe, because amonge you it is esteemed as a sharpe arrowe, and principall weapon: I will take some what the more paines, not only to breake it my ſelfe, but also to let o-

thers see the power thereof. Truth it is that whatsoeuer is of God, or whatsoeuer is good cannot bring forth that which is euill: no more then darkenesse can bring forth light, or heate can cause colde: for how can any thing breed that which is of a quite contrary nature to it selfe. But say you whersoeuer your Gospell commeth there follow sundry sects and heresies: one maintaineth this, and an other that, with sundrie diuisions. Therefore your Gospell is not of God, it is not the trueth. Before ye make this conclusion strong and sure, yee must proove, that as all sortes of errors doe spring where the Gospell is preached, which is so indeede, that in like maner the Gospell is the cause of them and doth breede them, which yet shall neuer be able to doe. For as Christ & his Gospell bring peace, and yet hee saith he came not to sende peace, but a sword, and to set the father against the sonne, & the mother against ye daughter: and there shall bee fiue in one house, two against three, and three against two: euen so the Gospell is the truth, and setteth forth the doctrine of vnitie, and Math. 10.

yet whereſoeuer it commeth all kinde of
errours ſpring vp. Nowe euerie wiſe
man will confeſſe that Chriſte is the Au-
thour of peace, and the ſtrife that ariſeth
betweene men is not to be imputed to his
doctrine, but to the Deuill, and his Ser-
uants which warre and fight againſt vs,
becauſe they hate it, and ſeeke to baniſh it.
The ſame Deuil is the cauſe of hereſies,
for to diſcredite the woꝛd of God, where-
ſoeuer it is taught hee ſetteth vp his
ſchoole alſo, and will haue his ſcholers
goe vnder the name of the Goſpell. For
this is one of the readieſt wayes that can
bee to bring the woꝛde of God into con-
tempt, and to make me afraid of it. See,
ſay they howe many hereſies theſe men
fal into, which medule with ſcripture:
Were it not much better that there were
no ſuch preaching?

Pa. Doe yee then allowe of ſtrife,
and errours, that yee will needes haue
them to bee companions of your Goſ-
pell?

Pro. If yee can gather that wee al-
lowe of the Deuill and his Miniſters, ye
may

may all affirme that we allow of these,
for wee alter the all these to them. They
bee no companions of our Gospel vnlesse
yee take it in this sense, that they alway
accompanie the same as verie enemies to
overthrow and destroy it. The holy scrip-
tures doe testifie that there shall bee false 2. Pet. 2.
Prophecies, false Teachers, & Antichrists
in the Church to seduce the people. And I. Iohn. 2
the experience of all times doth shew the
same.

For were not the false Apostles in all Phil. 3.
places set against S. Paul, and the other
Apostles? Do not the bookes & writings 2. Cor. 10.
of auncient fathers shortly after the Apo-
stles shewe what foule monsters rose vp
in the Church, and what horrible errors
did vexe the peace thereof? Were not
the right Catholike fathers within short
time after the Apostles of Christ merue-
lously troubled with heretikes, and had
as it were their handes full in confuting
them? doe not their bookes remaine vnto
this day in which they doe confute them?
I maruell greatly howe you Papistes
should be so shamelesse beastes, as not to

beene that the Gospell in those former
dayes had so many and so foule errours
springing up with it, and yet not to be bla-
med: and nowe so wickedly to blaspheme
it, when yee see the same thing come to
passe. Yee might rather beleeue that it is
the truth, because ye see the same successe
nowe which it had of olde, and howe the
Deuil doth labour to quench it. Tell mee this O yee hounds of
hell: did the Gospell hatch or breede the
abominable errors of Ebio, Cerinthus,
Saturninus, Carpocrates, Basilides, and
such like, did the Gospel bring forth the
deadly opinions of Arrius, Manicheus,
and of others which sprang up with it? If
ye shame to say it vnto, Why then should
yee not nowe bee as muche ashamed to
charge it with the errours of the Anabaptistes, Libertines, and the Famine of
Loue and other: which are the workes
of the Deuill as well as you? is it not a
gainst the truth? As for those that yee
pose did agree, and were continued
it is very true in this, to reuile
Gospell, but otherwise it is false, for
haue a multitude of sectes and sundry or-

ders

vers amongest yee, whiche could not one
a way with the other. Your whole church
of Rome is but a schisme, and an Apostasy
from the Gospel, and Church of GOD:
and yet among your selues could rise
a great number of sectes & schismes. For
as among the Corinthies, I holde of Paul, 1. Cor, 1.
saith one, I holde of Apollo, saith another,
the third of Cephas: So among you, I
am of Benedict: quoth, I am of Francis,
I am of Augustine, and a rabblement be-
sides, both of Monkes and Freres, and o-
ther such vermine. Thus agree all in
vice, that they be not willing to the Popes
and haue their confirmation from him, as
from the fountaine, & fleame head, which
sent forth riuers & streames euery way
for to wash the head, not of vnitie, but of
all schismes. The head indeede of vnitie,
and peace all of him, lyes of diuision,
that euery one that hath his power,
would be a tyrant on the other. There is
but one God, one faith, one baptisme, one Ephes. 4.
Lord Iesus Christ: I vnderstande but
one way to come to heauen, how many soeuer
pathes and inuentions which indeede are but
wayes to hell they haue to hell. I let

paste your dissention in those poinctes which among you should be of the most waighty thinges.

Pap. I could shew many horrible thinges against ye, but I see wel it is to no purpose: a man were euen as good hold his tongue, be shal haue as lytle regarde of his handes, with so many slim flammes, and toyes. I will leaue yee as I found yee, seeing I can doe you no good: it is but a follie for a man to powre water vppon a stone, to make it soft.

Pres. I doubt not but that you and your fellowes haue so wel profited in the schoole of the father of lyes, in which ye haue been trained vp, That ye are able to beare many horrible thinges against vs, euen as true as those which ye haue beleeued alreadie. Therefore in bery wyse are were better a great deale, to bridle your tongue, then so shamefully to abuse it in blaspheming the glorious gospel of our

Ephes. 4. The anſwere which I haue giuen, are ſuch ſlim flawnes as the wyfe of God, doeth require. I thanke God he hath geuen me pacience to ſee his truth, that ouer the moſt craftie iugling of Papiſtes, can

not

not bring vs into any mannering, and ought to stand fast and to be rooted in the doctrine of the lord, that is no hardnes, as you esteeme it, neither is yours the water of life, which ye would powre vpon me, but filthie stinking mud, which yee haue drawen out of the puddles of Popery. Ye offer me wine, but not wholesome wine, but dregges, which ye bring in the golden cup of the whore of Babylon: your cup doth intice many a simple soule to drink, for they doe not suspect, that suche deadly poyson should be offered in so goodly a cuppe. I beseech God to giue me the wisdom to looke what is in it before they drinke.

Pro. What meane ye by this goodly Allegories, what is that golden cuppe which ye speake of, in which ye say we offer ye poyson, and deceiue the simple soules, with the gainesse of the cup. Can yee tell your owne meaning? Doe yee not speake that which yee doe not vnderstand your selfe in?

Pro. Saint Iohn in the Reuelation doth vse this allegory, which you so like a dog scoffe at, He painteth out the whore of Babilon Reue. 17.

Babilon, with a golde cuppe in her hande, full of abhominations: wherwith she hath made drunken those that dwell vpon the earth. For as I saide before who would suspect, that so goodly a cuppe shoulde be full of poyson? But what is this golden cup say you, in which wee offer poyson? This is your golden cuppe, the name of the Catholike Church, which ye braggue of: and the name of the forefathers: this is a golden cuppe: howe can a simple man once suspect any euill to bee in this cuppe? Doubtlesse it is only your cuppe which deceiueth so many, & allureth them to drinke, & to kicke out euen the dregges of your abhominations. For yee crye Catholikes, Catholikes, the Catholike Church, the forefathers: and in this yee bring in all your trumpery, and purchase credite vnto it: because the Catholyke Church is very honourable, & true, which name you vsurpe: the ancient fathers of the Catholike church are very reuerend, whom you falsly challenge to be of your side. Therefore I say still it is wisdome to looke what is in your cup, and not to be taken vp in the darke.

Pap.

Pap. I told yee euen now yee that al-
though I might say much, yee because
I see it is to little purpose, that I wil giue
yee ouer.

Pro. I must not giue you ouer, for
as you haue vttered your slanders against
the Gospell of Christe, so you must giue
me leaue to lay open some of those abho-
minations which you are guilty to be char-
ged withall.

Pap. It is no matter what yee say, I
doubt not, but that I shall bee able to
defend mine honour, from all your
spitefull accusations, say the worst yee
can.

Pro. When I haue said the worste
that I can, I shall yet come shorte of the
matter. For what tongue is able to ex-
presse the full wickednesse of Babylon,
the mother of whoredomes and abomi-
nations: which doth in plaine life vp herself
against God, and his truth? And maketh all
nations drunken with the wine of her
fornication.

Pap. I tell yee this is but to raile &
slaunder vnlesse yee bee able to make
proofe of that which ye say: but I looke

for

for no such thing at your hands: for your sect is wont to accuse deepely, and so proue slenderly.

Pro. I minde to say nothing but that which I will proue, and that more strongly then will bee to your liking. Your working is manifest to all men: and your euil meaning may soone be espied, vnlesse mē will bee wilfully blinde. Are yee not like vnto whores and theeues, and other malefactors, which put out the light and seeke darkenesse to couer them, that they may not bee seene, when they commit euill. What is your purpose when ye remoue the word of god from the sight of the people, and so it were burieth in a strange
Psalm. 119. tongue? Is it not the light to guide our steps? Is it not the foode of our soules? Whyde is your intent, that yee would not haue the people know it?

Pa. I see there is nothing so honestly done, but euill men will suspect it, as you compare our doinges with whores and theeues, bicause we alow not the people to reade the scriptures in a knowen tongue. But I answere that we may keep our obedience to our selfe, for our vse

Scriptures did not take the Scriptures
from the laye people, of any evill intent:
but because the common people did a-
buse them, & gather errors out of the.
It is a very daungerous thing for vnlear-
ned men to meddle with or to read the
Scriptures: they bee darke, & hard to be
vnderstanded, euery man cannot gather
the true sense of them. You are fooles, &
therefore ye are not able to iudge of the
wisdome of the fathers in our Church:
you take that to be amisse which is done
most excellently.

Pro. We are euen so indeede, for your
intent is good, your honestie is such, yet
may be erroures in the doctrine: & shame-
full honest men indeed. We are but fooles
and not able to discerne, with what wise-
dome such things are done. Surely we
can no skill of that wisedome, when men
take vpon them to be wiser then god. But
let vs see the wisdome and good meaning
in this thing. This is it is, the common people
will abuse the Scriptures, & gather errors
out of them, & therefore it is daungerous
for the common people to haue the Scriptures
in the tongue they be not able to gather the sense.

I know

Mar. 16

tures, & gather errours of them, therfore they are to be remoued: this reason is the lyke, men abuse meate and drinke, and become Drunkards and Gluttons: therfore it were good to make a Lawe, to debarre them those things. The body cannot lyue without meate and drinke: the soule can not be saued without the worde. Some doe abuse meate and drinke, shall therefore all bee debarred? Some doe peruert the worde to their destruction, shal all other therfore be depriued, and want the most necessary vse thereof? Iudge this is but a craftie which yee vse to make men afrayd to search the Scriptures, least they should espy you: for there euery one may easily learne to iudge of your dealinges. You know well enough, that when the people came to knowe the will of GOD (which you are loth they should) then they little esteeme your will. Ignorance is the strongest pillar of your religion, and as you tearme it, the mother of deuotion. For so soone as men haue a little knowledge of GOD, their zeale towardes you is quenched: when they see once the true treasure, they

will no more of your trash. In deede I can not blame yee, that yee labour to put out the lyght, and to holde men still in darkenesse, because the light will vncouer your shame.

Pa. When should we come to an end, if I should answere all your words? you confesse that some doe abuse the word, & gather errours out of it: I suppose then, that euery wise man will graunt, it were better for them that the Scriptures were taken from them. And who can tell which they be, vntil it be too late? Were it not better to worke the surer way, so that no one may fall into that daunger. Now care not as it seemeth for the losse of a few soules: but the price of the bloude is so great, that yee should be carefull, if it were but for one. Moreouer we doe not reiect the word away, but from those which are vnmeete to deale withall: we doe not say it were better vnknown the knowen, but to such as will abuse their knowledg. In good sooth me thinketh ye ouershoote your selfe greatly, euery reason doth lead a man to see it is not a seemelye nor fitte thing for

Tom

Tom carter, when he hath layde downe his whippe to take vp the by ble. Let him meddle with that which he can skill of, and leaue the scriptures to such as haue learning to iudge of them.

Pro. I would be very loth to keepe ye cõpany, vntil ye should answer al my mouos: the time will be so long that if you should fast vntil ye had done, the Pope neede not inioyne ye any further penaunce. A very clarkelyke reason yee make out of that which I graunt: some doe abuse the scriptures, if a man could tel which they were, then it should suffise to take them from those: but because it cannot be knowen, vntill it be too late, it is better to worke the surer way: that is, to take them from all, for so ye shal be sure no one shall gather errours out of them. This reason is amplified, by the price of the soule, where also yee charge vs not to care for the losse of a few soules. This is a great reson, I pray ye, if a man might aske, what did it cost yee?

Pap. This is a prety conueiance, when ye are not able to answere, then yee finde a way to make your selfe merrye, yee aske

it coſt me, yee ſhould fyrſt aske where I bought it.

Pro. Nay, I know the chiefe market of ſuch wares is at Louain, I neede not aſke where ye bought it. But I am ſure ye bought it too deare, although it coſt ye nothing, becauſe it was not worth the taking vp. But yee ſay I cannot anſwere ye: Yes that I can: I ſay ye are like to a great wiſe man, who hauing one ſheepe dead of the rot, by feeding in his paſture, doth knock all the reſt down & deſtroyeth them, caſting them away, leaſt ſome one more ſhoulde be infected. For becauſe ſome doe peruert the ſcriptures to their owne diſtruction: & becauſe the Goſpel is
2. Cor. 3. ꝑ ſauour of death vnto death, in ſome, therfore you will caſt away all ꝑ reſt vnto them. For what other thing do ye, when ye take frō thē ꝑ food of life, & al ꝑ armour wherwith they ſhoulde defende them ſelues againſt ꝑ ſpiritual enimy. Your reaſō were to what worth, if men could be ſaued without ꝑ knowledge of Gods word: but becauſe they cānot, therfore ye may put it vp again, vntill it be better growē. For your other words, God gaue ꝑ ſcriptures for al

his

his people to read & learn, and therfore ye are murtherers of soules, and arrant theeues when yee depriue the people of God of the waters of lyfe: and in stead thereof giue them the stinking Waters of your owne inuentions. And howsoeuer it pleaseth you to esteeme of the common people (whom ye do in disdaine set foorth by Tom Carter) and thinke it no reason to lay down the whippe, and to take vp the Byble: yet you must know they are the people of God, redeemed by the bloud of his sonne, vnto whom the Gospell doth belonge, and they haue as great interest and full right in it as any other: God hath promised to teach it thē, and also doth teach it them. You are lyke ꝑ Scribes and Pharises, which condemned those which followed Christ, because they were of the common people: do any of the Princes (say they) or of the Pharises beleeue in him? But this multitude which knowe not the lawe is accursed. Those proude Prelates thought the people had no vnderstanding of Gods word, when they vnderstood it better thē themselues so it shalbe found, that many a poore ploughman, John. 7.

man hath more right and sincere knowledge of Gods word: then al your horned Bishops and great rabbines.

Pa. Truly I cannot but maruel to heare ye: cānot the people be saued without ꝑ scriptures be in their hands: cā they not do wel without the knowledge of Gods word? Is it not enough for thē to beleue in Christ, & to liue vprightly: must they needs meddle with that which is so far aboue their reche? See I pray ye, what cāse you set the people in: ye shut thē out frō saluatiō, when ye teach that they cannot be saued without the knowledg of gods word. For they be not able to know the word. Let the best instructed of your cōmō people, cōe for to defend their faith, wil they be able to answer such reasons, as some cā bring against thē? if not, how do they know they hold the truth? that which they cānot reche vnto, to perceiue may be the truth for ought ꝑ they know. Therfore I say stil, that the holy mother hath done wel & wisly to take the scriptures out of the hands of lay men. You must proue ꝑ cōmon people, are commanded to read & study the scriptures: which ye shall neuer be able for to doe.

Pro. No man can be saued wthout faith:
faith cannot be without ỹ word: for S. Paule Rom. 10.
saith faith doth cõe by hearing, & hearing
by ỹ word. How should a man beleeue, be-
fore he doth know what to beleeue? God Iohn. 3.
doth giue testimonie of his sonne, he ỹ be-
leeueth ỹ testimonie, hee doth seale ỹ God
is true. He ỹ wil beleue must know what
& how to beleeue: & therfore of necessitie,
that he haue the knowledge of the word of
god. This doth proue how foolish you are,
when ye aske if it be not enough for them
to beleeue in Christ, & to liue vprightly:
as no wise man doth doubt but that this is
enough: for there is no foole almost, but a
man may make him see, that this can in no
wise be wout the knowledge of the word. Psal. 19.
Is is not ỹ word which conuerteth ỹ soule?
Is it not ỹ word which lighteneth the eies, Iohn. 15.
& giueth wisdome to the simple? Is it not
ỹ word which doth purifie? Is not ỹ word
the light to guide our steps? Doe not they
which are of God, heare the word of God?
Is is not said, blessed are they which heare Iohn. 8.
the worde of God, & keepe it? Is not the
man pronounced blessed, which doth me- Psal. 1.
ditate in the law of the Lord day & night?

O yee miserable wretches, what whores faces haue you put on, that are not ashamed to speak directly contrary vnto god. Is it not aboue their reach to beleeue & to obey God: & yet is it aboue their reach to know what to beleeue, & what is ỹ will & pleasure of God, which they are to obey: Cã subiects obey their ỹince & not know ỹ lawes: or, do ỹinces make lawes, & thẽ keepe thẽ secreet: If not, wherfore should the lawes of the king of kings be secrets: Cã any seruãt do the wil of his maister, & not know what it is? But you haue an other stout argument to proue ỹ the scriptures are aboue the reach of the vnlerned, & therfore he is not to meddle wt thẽ: he cã neuer cõe to any certeintie of knowledge by thẽ: for let some man of great learning come & reason with him, & he may make sundry reasons which the other cãnot answer: which you take to be a plain proofe ỹ his knowledge is not certeine, but such as he may be driuen from. Alas what stuff here is to reason withal against the truth: suche a Cauiller as you maye meete with some simple playne man ryding vppon his horse, which hee doeth perfectly know to be his owne, and make

such Sophisticall reasons to proue the Horse not to be his, or not to be an horse, but a Dogge, that the simple man can not answere: yet neuertheless, because he is sure it is a Horse, and his owne, and not a Dogge, the other may make many reasons which he vnderstandeth not how to auoyde: notwithstanding, they cannot once bring him in doubt, or to goe from that which he knoweth. Euen so all the subtill cauillations of the deuell and his ministers, when they come against the fayth and knowledge of a godlye simple man, which is grounded in the woord of God, cannot once moue him: the deepe fetches and subtilities, maye make him muse, but yet because he doth certeinely knowe the truth, he doeth not giue ouer that: he hath felt the power of the woord of God in himselfe, and therfore is out of doubt: it hath done that in him which can not be wrought but by GOD. Unstable soules may be beguiled: for they haue not felt the power of godlynes. Ye would haue me proue that God commaundeth the vnlearned men to study and exercise themselues in the Scriptures: I am a-

shamed to heare yee doubt of that matter.

Pap. If yee be ashamed to haue that doubted of: then I trowe yee wyll bee ashamed not to proone it.

Pro. I would you would bee also ashamed of your wilfull blindenesse: and see, when thinges are manifestly proued: did not God vtter his worde by Moses vnto the Israelites, both men and women: did he not giue it them in their owne tongue? did he not charge them by Moses, euen Deu. 6. & 11. ye laye people, ye they should put his wordes vpon their heart, & vppon their soule: and bind thē for a signe vpon their handes: and teeth thē their children: to talk of thē, as they sat in the house, as they walked by ye way, whē they did ly down, & whē they did rise vp: are not the people blamed both amōg the Iewes, & also in ye time of the Gospel, Hoshe. 4. for their ignorance & dulnes? are they not Hebr. 5. exhorted to growe in knowledge and vnderstanding euery where? did not Christ and all his Apostles trauel night & day to bring the people to vnderstanding: do not 2. Pet. 3. the Apostles pray ye they might bee filled Col. 1. & abounde in all knowledge: did they not Philip. 1. giue great charge vnto other to teach and feede the flocke diligently? Did they not

open all the counsels of GOD vnto the people: will your holy mother the whore of Babylon bee wiser then all these? did all these trauell in vayne? Did Paul foolishly when hee commaunded that men shoulde not speake in the Churche in a strang language, vnlesse it were interpreted, that so the rest might bee edified: for shame giue ouer, and confesse that your great whore hath done as foule villanie to the Church of God as could be, in taking from them the word of life: and putting out the light, to the ende that shee might play the whoore, and commit all her abhominations in the darke, where none should espye them. The light doeth now shine so cleare, ꝑ she shall neuer be able to hide her selfe any more, nor to couer her shame: vnles it be among those night-brydes, such as you are, which cannot abyde the lyght. Act. 20. 2. Tim. 4. 1. Cor. 14.

Pap. Would yee make men beleeue that it is commanded as a thing so necessary & profitable, when we see what followeth since the scriptures haue bin opened vnto the people? What a multitude of sects & deuisions, and quarrels haue rysen? whēce cōmeth all this, but ꝑ

holy thinges are giuen to Dogges, and
Matth.7. precious pearles are caſt before ſwine? The vnholy and vnpure, and ſinnefull men doe as it were with filthy vnwaſhed handes, handle the heauenly myſteries: and eache man doeth gather for his turne that which lyketh him beſt: and then they are puffed vp, and prattle they knowe not what. I wiſſe, I wiſſe, they myght be better occupied, then to meddle with the word of God, which ſhould not be touched but with great reuerence: nowe euery one will bee pratling of it, euen vppon their ale bentch. Wherefore did Chriſt ſpeake in
Luke.8. parables, and told the Apoſtles, that to
Matth.13. them it did belong to know the myſteries of the kingdome of God, but to the reſt in parables, that they might ſee and not ſee, doubtles as I ſayde before, there is great cauſe why the Scriptures ſhoulde not bee knowen of the people. When they did not knowe them, they agreed and went all one way: nowe he is of this ſect, he is of that ſect, he ſaith this is trueth, another ſayeth that: a man can not tell which way to turne him

him. Your learned men also themselues are at warre, one agaynst an other, one confuting an other, in their sermons, in their writings: alas must it not then much more followe among the vnlearned people. If the learned can not vnderstand the Scriptures, how shall they which haue no learning? O howe well were our forefathers which knew none of all this. I woulde the reading of the Scriptures did make men no woorse then they were: they had good soules to Godwarde, nowe menne are starke noughte.

Pro. The great subtilitie of the Diuell, to drawe men away from reading the Scriptures, appeareth in yee: yet woulde proue it not onely a thing vnnecessary to haue them knowen, but also very euill. This ye proue by the effectes which follow, as diuisions and quarrels, and sectes: by the same reason yee maye proue that it had bin good, neuer to haue hearde of Christ, about whom there haue been so many quarrels in the world. Manye doe stumble at him, he is the rocke of offence vnto many: but the faulte is in men

Esay. 28.
2. Pet. 1.

men and not in him. Euen so the wicked which abuse the Gospel, although they be neuer so many, yet must not cause, the small number of Gods elects to be depriued of their right, & to be spoyled of their comfort. So soone as the Gospell appeareth, the Diuell laboureth by his instrumentes, to bring an infamy vpon it, and so make men beleeue it is naught: for it is he which peruerteth by sectes and errors, Gods word is not the cause. Yee would by that meanes bring men into a maze, that they should not knowe which ways to turne them. But you saye the cause is that holy things are giuen to dogges, and precious pearles are cast before swine. Be reason euen lyke your forefathers the proud Pharisies, which tooke themselues to be so holy, that they were not to be taught: so wise and skilfull, that they regarded noe other. The multitude were accursed: for blinde man her was altogether borne in sinne: you preachers count them dogs and swine: and your selues lyke vnto Pharisees, your selues haue played the notable villaines, and haue dealt vnreuerently with the word of God. The Pha-

Iohn. 5.

risees

sees blamed Christ that he dyd eate with
publicans and sinners, hee answered, Mat. 9.
that he came not to call the righteous, but Luke. 5.
sinners to repentance: you say, sinnefull
men are permitted to deale with the scrip
tures: wee answere, the more sinnefull
the greater neede, they haue to knowe the
Scriptures, because they must reforme
them, and cure them: other meanes for
the sinners there are none. Wherewithall
(saieth the Prophet) shall a younge man Psal. 119
cleanse his wayes: euen by taking heede
thereto according to thy worde. Verie
son euen as handsomly, as if a man should
counte it vnmeete for those to come
to the water to washe them, which are all
myred: or if a man shoulde bee out of his
waye in the darke, let him haue no light,
because he is out of his way. O ye wicked
Pharises, ye shut vp the kingdom of God Mat. 23.
before men, ye neyther enter your selues,
neyther doe ye suffer those which would.
Let thousand thousandes, and millions of
thousands deale vnfaithfully, and falsely
with the worde, gather all kinde of di-
uelish errours out of it, by peruerting it,
be

be puffed vp with their knowledge, and make but a mocking thereof: yet this must not let vs, but that if GOD hath but some chosen in the worlde, his counsels must be opened vnto them. When abuse there is, we doe when they talke vnreuerently of it, therefore can we say it is to be remooued: theeues and quarrellers vse fighting, robbe, and kill with their weapons: and therefore the true men must take them away.

Luke 9.

Matth. 5.

Mark. 4.

Psal. 119.

Ephes. 6.

Matth. 4.

Doe yee not know that we are commaunded to meditate & talke of the holy Scriptures night and day? but yet reuerently. Is not the worde of God called the sworde of the spirite, with which we must fight against the Diuell? Doth not Christ our Captaine giue vs example, when he still alleadgeth the Scriptures against him? How wel could he answere it alleadging this that Christ did speake in parables: and say he it was giuen to the disciples to know the mysteries of the kingdome of God, but to them in parables that in seeing they might not see. Yea peraduenture they the vnlearned vnderstood what he spake: were they not the great clarks, the Scribes & Pharisees?

which

which vnsee and not perceiue, and heare and not vnderstande: Yea, it is to be vnderstoode of all the reprobate, both the learned and vnlearned. As on the other side the mysteries of the kingdom of God are reueiled to simple ones: I thãke thee O father (saith Christ) Lorde of heauen and earth, that thou hast hid these thinges from the wise and prudent, and hast opened them vnto babes. Doe yee not see in the Gospell, howe our sauiour Christ did publishe the Gospel, and instruct the multitude: is it not testified, that publicanes and sinners did imbrase the same, when the wise ones despised ẏ counsel of God? Doth not Christ tel them that publicanes & harlots should go before them into the kingdom of God? You say they went all one way when they knewe not the scriptures: doubtles the heathen men went al one way, but it was no good way, for it was to destruction: euen so as many as did not (as S. Paul saith) receiue ẏ loue of the truth that they might be saued, God did sende them strong delusion to beleeue lies, & so they were damned. The se were not all our forefathers, for God alwayes

Matth. 11.

Luke. 7.

Matth. 21.

2. Thes. 2.

shewed his trueth to his seruants. Ye say the people can not vnderstand the scriptures, when as the learned do not, but are set one against an other, and one doeth confute an other: ye shoulde conclude of this, that because learned men do faile in errors, as well as the vnlearned, therefore the scriptures ought to bee taken awaye from them also: & so ye should make sure worke. Let God speake no more, vnles he can doe better: let the pope only vtter his mind, & heare him, for he will tel a plaine tale.

P. This is euen like al your scismatikes, & heretikes, for al of ye do alow errors, quarrels, and contentions. Yee thinke it a small matter to haue the worlde filled & set vpon an vprore with them, ye do euen glory in them, as though there could be no truth without thē. Oh saye you, it is a certayne & infallible proofe, that ours is ꝑ true gospel, that so greate troubles, & sundry sects doe follow it. Thus yee are not ashamed to confesse the euil fruites of your doctrine: so that others need not to speake thereof. Many other such like speeches ye vtter.

Pro.

Pro. I am no liker those which imbrace the truerth, then yee are like your father, not the father of truth, but of lies: for let a man convict ye a thousand times in your sayings, yet ye will not sticke to lie and slander. Where can ye euer shew, that any true professor of the Gospel doth allow errors, quarrels, and contentions: because we say ꝑ the scriptures must not be taken from the people, although neuer so many errors, and schismes doe follow: can ye gather thereof that we allowe the same: no, we detest & abhorre from ꝑ bottome of our hearts such trechery of the diuel, & his wicked instrumẽts. We count it a lamentable thing, to see the malice of the diuel & of the wicked world to bee so great, ꝑ so soon as euer christ & his gospel appeare, they bend all their might against it, seeking all meanes to quench the light thereof: & vtterly to banish it. Frõ hence do spring all wrongs and tumultes in the Church. We affirme in deede that this is a proofe ꝑ it is the Gospel of Christ: that the wicked worlde can not abyde it: if it were of the worlde, the worlde would loue his owne: but because it is not

of the worlde, therefore the princes of the
worlde with al the power and armies that
he can make, doeth rise vp against it: for
Satan will not be dispossessed of his hold
Marth.12. without great sturre. The strong man
armed which keepeth his house, must first
be bound before his house can be spoyled.
When there shalbe no diuell, no wicked
ones, no kingdome set vp against ỹ kingdom of God, when Christ shal haue none
enemies: thē ỹ gospel may come forth in
peace, without troubles, tumults, sects,
errors, & such like. But so long as al those
do remaine, wherefore should the Gospel
loose any glory? because these things fol-
lowe it: nay, why should it not be so much
the more glorious, that it doeth breake
through all these thinges, and by it Christ
doeth rule in the middest of his enemies?
Psal.110. When the Prophet foretolde, ỹ the stone
Psal.118. ỹ the builders refused, was become the
head of the corner: he addeth, this is the
Lords doing, and it is marueilous in our
eyes. So this is the Lordes doing, & it is
most marueilous in our eyes, that so ma-
ny cruel persecutions do follow the Gos-
pel, and yet can not banishe it: so many
heapes, or rather fluds of monstrous er-

roys doe euen as it were flewe vare it, to couer it, to corrupte it, to abolishe it: and yet it doeth still breake forth, as bright and pure as before. So soone as Christ was borne, persecution grose, & children were cruelly murthered. Paul & the rest of the apostles, doe not so soone goe forth to preach, but the false prophets are at their heeles. Cease therefore yee malicious enemies, to blaspheme Christ & his Gospell, because such things follow: they bee not the fruites of the Gospell, nor they do not spring out of it, but they be the enemies thereof, which do alwaies persecute it. Make a reconciliation betweene Christ and the Diuell, if ye will haue the Gospell goe quietly. Nowe let a wise manne waye this reason, the woorde of God, whiche is the woorde of saluation, of life, of grace, our light, our shielde, þ food of our soules, can not be set foorth, but there follow troubles and errors, therefore it is good to keepe it vnknowen, and not to let the people haue anye light thereof. All the worlde may see, that yee haue conspired with the Diuell, and are become instrumentes to fulfill his desire: for hee coue-

Matth. 2.

he coueteth by those cuils, to banishe the truth, and to hold men in blindnes, and all kinde of errors which they bee by nature full of, & so to bring all to hell: & you perfourme his will, in crying out against the sacred Scriptures, and seeking to burne them.

Pap. Nay, you haue consulted with the Diuell, like vnnatural children, to seek the ouerthrow of your mother the holy Church, and to dishonour the Vicar of Christ.

Pro. We bring all our consultation out of Gods holy word for the vpholding and maintaining of our holy mother, the true Catholike Churche and spouse of Christ, against the filthy whoore of Babilon, and against Antichrist the great vicar of hell.

Pa. I may say the like against your side, and so wee maye playe at Tenice vntill wee be both weerie, and parte as wise as we began.

Pro. I say nothing against you but that which the worde of GOD most plainely sheweth.

You

You haue no colour to say the like against vs, saying that your shameleſſe faces haue made yee bolde to speake all kinde of lies.

Pap. Great bragges yee make of proouing out of the Scriptures. Where do the Scriptures tell yee, that the Byshoppe of Rome is Antichriſt? you can make the Scriptures serue for your turne in any matter whatsoeuer.

Pro. Wee bragge no more of the Scriptures, then that which is manifeſtly proued by them: Wee make them serue none other turne, then the Lorde hath appointed them for. The Scriptures do not in flat speeches say that the Pope, or the Bishop of Rome is Antichriſt: yet neuertheleſſe they set a brand vppon his forehead, and describe him in ſuch ſorte that euery man whiche hath eyes may eaſily know him: and as perfectly knowe him to be Antichriſt, as a man may know an egge to be an egge.

Pap. I haue read the Scriptures and knowe what they speake concerning Antichriſt, and yet coulde neuer finde

that brande which you speake of, not such a description as shoulde paint out the Pope to be Antichrist. You are marueylous fellowes, you can make some what of nothing: you are so cunning that yee canne drawe water out of a flint.

Pro. You haue read the Scriptures, and so haue your fellowes, euen all the Popes shauelings: and yee knowe they speake of Antichrist, whom you beleeue shall come: you can not finde that brande or marke, or such a description of Antichrist, as should belong to the Pope: and that causeth ye to pronounce, that we make somewhat of nothing &c. Because it is not like that so many great Cardinalles, Bishops, Abbots, Monks & Friers should reade & read again in the scriptures, & not see the Pope to be Antichrist, if hee bee so marked, that he may easily be knowen. This may seeme strange, but I tell yee it is no maruell, for ye are all blind as beetles. The Scribes, the Pharisees, the Sadduces, and all the learned among the Iewes did read Moses and the Prophetes, and stuped them deuoure lyke:

looked

looked for the Messias which was promised and described there: and yet when he came, they were so farre off frō knowing him, that they did kill him, and fulfilled the voyces of the Prophetes: euen so fareth it vō you, ye read what maner of one Antichrist should be, & what he should do, and yet ye are so blind, þ ye fulfille in helping him to murder þ saimes. the Iewes could not know Christ, because they looked for a trim Christ, and he came base & poore. You haue also deuised a popishe fable of Antichrist which doeth so sticke in your heads, þ ye cannot see the notes & markes of the very Antichrist indeede.

Pe. Goe to, goe to, let vs see your great skil, and what your Scriptures will be whereby ye will shew this thing. I feare me we shall haue but fleder conclusions.

Prot. When yee haue tryed them, then give iudgement, and so although ye should iudge falsly, yet ye shall not be altogether so rashe. Will ye confesse that S. Paul. 2. Thessa. 2. And S. Iohn in the reuelation doe set forth antichrist

Pe. That I will, for I suppose no man

wil deny it but what are yee the better for that which Saint Paule doth speake, and that which Saint Iohn hath written, as concerning Antichrist, may more fitly be applied to you, then to vs.

Pro. If it may as fitly bee applied to vs as to you, nay if I will say further, it may bee applyed to any but to you, let me be counted a heretike.

Pa. S. Paule saith that the day of the Lord should not come, except there came first an Apostasie, or falling away. Doth not this touch you? let all men iudge, who are fallen away, we, or you? are we fallen frō you, or you frō vs? Haue we made the departing, or haue you? your Churche hath alwayes stood fast & vnmoueable, you haue rent your selues frō vs: by what reason can any man say, that they haue made þ apostasie which haue alwaies, & do still keepe their stading, & not rather those which are gone out frō vs to fulfil þ which S. Iohn saith, they went out frō vs, because they were not of vs. 1. Iohn 2.

Pro. You would shift off this thing from your selues, & lay it vpō vs: but it cannot so fall to your purpose that you will not of þe

goe about by a subtill cauillation to blear the eyes of simple men. The cãfesse we haue made the departure from you; & not you from vs, be cause you had departed from the truth, and true Church, and had led vs out of the way of truth, into which we are now againe by Gods gracious goodnes returned. You say your Church hath always stood stedfast & vnmoueable, & therefore hath not made the departing. Be it true if ye respect place, & succession of bishops, but what doeth it helpe you, whē ye are departed from the faith, which thing ye might & haue done without changing your place and rooms. The high priests, scribes and pharisies among the Jewes had their succesiō & place longer then you, & yet Christ & his Apostles did depart from them, and were neither Heretikes nor Schismatikes. And why, because they had first departed from the truth? We must not stād vpon one clause, but take y which doth follow with it. This falling away shalbe by the man of sin, the sonne of perdition, who is to be reuealed, which is an aduersary, & exalteth himself aboue all y is called God, or y hath in regard of Maie-

sty, so

so that hee sitteth as God in the Temple of God, boasting of shewing himselfe to be God. This is one sentence which doth set the hand in the forehead of your pope: the scarre whereof will eminently appeare when yee haue made as fine worke as ye can.

Pa. Now ye are come vnto the matter, I trow ye wil make it plaine, & out of all doubt. This is spoken in deed of Antichrist, but where will ye finde one iot of it in the Bishop of Rome? Where will yee finde that euer he hath exalted himselfe, aboue all that is called God, or is worshipped, which word you translate at your pleasure otherwise then euer I heard it before, that which hath impe-rial Maiestie. Yee must proove that the Pope hath exalted himself aboue God, or els ye haue slandered & blasphemed him. Such an one shall Antichrist be.

Pro. This is all fulfilled by the Pope, as I will shew, I am not to proue that he hath exalted himself aboue God: but that he hath exalted him selfe aboue all that is called God. The kings of the earth are

Psal. 82.

that which is called God? For the Scripture

tures saith, they are called Gods. And be-
cause Sebastus, which is translated, that Iohn 10.
which is worshipped: is in the newe Te-
stament giuen to ỹ emperours of Rome,
I translate it that whiche hath imperiall
maiestie or dignitie. Ye may see that not
only among the prophane writers, the e-
pithite Sebastos is giuē to the emperors,
but also in the 27. of the Acts of the Apo-
stles S. Luke saith, that S. Paul was deliue- Actes 27.
red to a captain, yͤ sires sebastes, of ỹ band
of Augustus. Also likewise actes 25. Fe-
stus saith that Paul had appealed to Seba- Actes. 25.
ston, that is to Augustus. Now the wordes
of S. Paul setting forth the man of sin, are
cleerely fulfilled in the Pope, who hath
bin, as all mē know, exalted so high aboue
kings and Emperours, that they held his
stirrops, when hee went to horse backe.
There hath bin none Lord ouer kings &
Emperours, but the Romane Bishoppe.
None exalted to that dignitie, but the Ita-
lian Priest.

Pa. The apostle saith, all that is called
god, & therfore it is to be vnderstood of
God himselfe, for is not he called God?
There is cause why the Pope should bee

aboue

aboue all kinges & Emperors, that doeth not proue him to be the man of sin. Hee hath that of right, because hee is Christes vicar.

Pro. The Apostle doth vse this speech to put difference betweene God in deed, & that which is called God, & hath but that high title, and is not God indeede: God is more then called God, for he is verye God indeede. This thing is also manifest when the Apostle in the next worde ensuing by degrees, saith, that he sitteth in the temple of God, shewing himselfe that hee is God: In this last & highest he doth but set him forth, to chalenge to himselfe to be equal with God. Where ye say it doth belong of right to the Pope to be aboue all kinges, because he is the Vicar of Christ, I will answeare that anon, in an other matter.

Pa. I must let ye haue your saying, there is no remedy: but doth the Bishop of Rome then sit in the temple of God, boasting himself that he is God? I maruel what glose ye can make to perswade the people that ỹ pope doth this, & did euer

euer can shew that the bishop of Rome doth not take himselfe to be a man. If he take himselfe to be a man, doeth he then boast himselfe to bee God? For shame leaue your slaundering, and find some other to ascribe this name Antichrist vnto, for to the holy Father it doeth not belong.

Pro. Ye must needs let me haue my saying whē it is so manifest truth that ye cā not tell which way to cauill against it. The bishop of Rome doth sit in the Temple of GOD, shewing him selfe, that he is God. Yee need not marueil, nor there needeth no glosing, to perswade the people in this poynt. It is rather greatly to be maruayed how men should be so blind as not to know this great mōster, seeing the holy Ghost doth so liuely paynt him foorth in his colours. The manne of sinne must not bee a forenner, for the Apostle sheweth, that he should haue his seate in the Temple of God. This cānot be vnderstood of the materiall Temple in Hierusalem, for that was vtterlye destroyed shortlye after Christ.

But

But it is meant of the true Temple of God, which is his church. In this temple sitteth not the Turke, nor yet the Iew, or any Pagan, doeth he here raigne: but the Pope hath long tyme had his royall throne set vp in this Temple. No man can say the Turke or any of the forenamed is Antichrist, for we must not goe out of Christendome to seeke him, but finde him we must set vp in the very Temple of GOD. All the papistes in the world shall neuer be able to shewe any other in the Church, besides the Pope vnto whom they may apply this descriptiō. Where hath there euer been anye in the Temple of GOD, (which of necessitie is here taken for the Church) exalted aboue all that is called God, beside the Bishop of Rome. I pray God open the eyes of the ignorant people whom he seduce, that they may see Antichriste and forsake him.

Pa. O how you wold triumph, if ye had any great matter of your side: whereas yee bragge so much of nothing. What if I shoulde tell ye that the Antichrist which Saint Paule doeth describe, is not yet

risen:

assent? What canne yee saye? Must the pope needes bee hee, because hee hath the highest seate in the Churche? When yee haue proued that hee boasteth himselfe to bee God, then ye shall say somewhat.

Pro. Where the worde of God speaketh directly against vs, there wee make no accompt of it at all, for why beleeue wee are to call it nothing. But what if wee should bee tolde vs that Antichriste is not yet come, alas poore soule, quoth I, what if Iesus tell vs that Christ is not yet come, shall we beleeue him? We knowe he is already come and hath fulfilled all things which were written of him in the Prophettes. Shall we be so foolishe, saith the Iewes, as to waite for an other Messias? what if a Papist tell vs that great Antichrist, which the scripture doth speake of is not yet come? shall we be so rash, when we see that the Romish Bishop and his clergy haue fulfilled all those things which Saint Paule and Saynt Iohn in the Reuelation haue written of him, as to gape after another? The Pope must therefore needes be, euen simply because he hath

the highest seate in the Churche, but be-
cause he hath so high a seate in the church,
as god neuer appointed to any. Antichrist
should be the highest of all, where will ye
find any that was aboue the Pope, or that
euer did challenge such authoritie as he
hath for certayne Sainct Peters? But ye
saye when I haue proued that the Pope
hath wrought him selfe to be God, then I shal
say some what. It is indeed such a crime
as may of it self suffice, where there is
no hope, nor cause at all remayning, vnder
whose is the name of sinne, and verely in
the Pope. When ye haue done that, I
will recant and forsake him. Nay that
is not inough. The spirit of the Diuell is in
that man, which maketh him to be God:
and so I shall prouide for all that hee
can. Nay ye shall giue a double promise, one
for your selfe and another for your fellowes,
that if the Pope can bee proued to haue
boasted or shewed himselfe to be God, ye
will recant & forsake him. But I will not
yet promise much more then you can per-
forme. I cannot trust that you will be

for

for your selfe, much lesse, when ye promise for all that bo on your side. Ye are blynded and hardened as the Scribes & Phariſies were: they sayd, if he be Christ let him come downe from the crosse and we will beleeue in him: could they, or would they haue beleeued in him if hee had come downe from the Crosse? Why then did they not beleeue when he was risen from the dead, which was a thing farre greater then to come downe from the Crosse? When I see yee retane I will beleeue it, otherwise I will not, because there is a great number of ye which do wrangle, & cauill, & seeke shifts against thoſe things, which your consciences do tel ye are true: so ỳ yee doe willingly and wilfully blynd your selues: and so blinde others. And thus whyle ye go about to deceiue others, ye are deceyued. But let vs come to the matter. It may be ye looke ỳ I should go about to proue that the Pope hath taken vpon him to be called God, or to be taken for God, good man: I do not meane so.

Pap. No, yee cannot tell what yee meane: I thought this would be the end: nowe yee will not goe about to proue

Mat. 27.

that the pope woulde bee called God, or be taken not to be a man. This is the sleight of yeal, to make great crakes, & when ye are to come to your proofe, then to winde out. I may keepe my promise well enough: you haue released me of it: I woulde like it well if yee would confesse plainely, and shame the Diuell, that yee haue made promise of more then ye are able to doe: and that ye haue done great iniury vnto the holy father and haue slandered him.

Pro I haue done euen as muche iniury to the holy father and haue slandered him euen as much, as a man doth slaunder and iniury the Diuell, when he saith, hee is the father of lies. I shoulde not shame the diuell in retracting that which I haue saide, and by saying that I haue promised more then I am able to doe: but I shoulde please him very well. For although his owne credite is so farre spent, that hee shoulde vtterly loose his labour in seeking to recouer it: yet hee seeketh to vphold the credit and estimation of his vicar, and by that meanes doth maintayne his kingdome. I haue vsed no sleight, nor

am

am gone from ought that I did promise to proove. For doth it followe that because the pope doth confesse he is a man, and taketh not the name of God, therefore he doeth not boast himselfe to be GOD. You are a very simple Logician, whiche from denial of some part, will denye the whole.

Pa. What is the whole if this bee not, neither to take the name, nor yet to esteeme himselfe to be the thing. Neyther to be called God, nor yet to thinke himselfe to bee God. If yee can shewe any other way where by hee maye shewe himselfe to bee GOD let mee heare it.

Pro. Hee doth sitte in the temple of God, boasting himselfe that he is GOD: when he chalengeth to himself the power and authoritie which doth belong only to GOD, and to no creature, this power he hath usurped many wayes. Tell me is not this to boast himself to be God.

Pa. I graunt indeede that whosoeuer doeth chalenge the power and authority to himselfe which doeth belong to God only, doth make himself God.

But what are yee the neerer for this, so long as yee shall neuer bee able to shew any way, wherby the pope hath vsurped any suche power, although yee saye hee hath done it many wayes: he hath his power giuen him of God: and yet neuer the power to be as God.

Pro. I might with trauell make a large discourse with many proues, to shew that hee hath vsurped the highest authority: but I will content my selfe to shewe it in some thinges, which are knowen very well euen vnto the simple. Is not God only Lorde ouer our faith? And ruler ouer our conscience to bynd the same? Hath not GOD only power to forgiue sinnes? To shutte heauen, and to open hel, to saue and to destroy? Is not GOD the only lawegiuer, is not Christ our only Doctor? howe then can the Bishop of Rome challenge these things to himselfe, and yet not shew himself that hee is God? If this bee not muche more to make himselfe God, when he taketh vpon him gods power then to take the name, let all men iudge.

Pa. The pope doth take no Lordeship ouer the conscience, nor doeth not bynd them further then he hath authoritie giuen him. The lawes which he maketh are made by the holy Ghost which is in him, and therefore there is but one law giuer. For ye may ene as wel say, Moses gaue lawes, therefore there is more then one law giuer. For looke how he gaue lawes so doth the pope. Hereby euery man may see that yee reason very strongly, when by making lawes yee woulde proue an equalitie with God, then all the Apostles & prophetes were equall with God. And so I may say for the rest.

Pro. God neuer gaue any suche authority to any mā: If the Pope had it giuen him, it was by the Dragon as S. Ioan. sayth, which gaue him his seat, & great authority. Yee say I reason strongly, when I say, the Pope doth make lawes, to bind mens consciences, therfore the Pope maketh himselfe GOD: and likewise maketh that there is more then one Lawegiuer. For say you, by this reason Moses, all the Apostles & Prophetes shoulde bee Reue. 13.

equall with GOD: because they gaue lawes. But as they did it by the holye Ghost, so doeth the pope: and so GOD is still the only lawgiuer. Thus ye would bleare the eyes of the ignorant to make them beleeue that the Pope doeth make lawes as Moses did. But I will shewe a difference: Moses gaue no lawes nor any of the Apostles, but such as they receiued from God. They neuer challenged authority for to make any lawe contrary to any part of the worde of God: nor to abrogate any of the lawes of GOD: For Saynt Paul saith, that if he or an Angell from heauen should preach any other Gospel then that hee had preached let him bee accursed. Gal. 1. Suche was the authoritye of Gods word, that if eyther Paul, or Moses or any other which brought it, should alter, adde to it, or diminish the same, hee should bee accursed. And yet the Pope doth take power to make lawes contrary to the lawes of the worde of God: to dispense with the same, to disanull what hee will: and which is moste blasphemous of all, to affirme that the holye Scriptures haue no authority without him: but are of

them

themselues dead and can haue no certaintie. Is not this to make himselfe God, or equall with God? What is there whiche hath authoritye ouer Gods woorde, but God? Who doth not here espye the verye hornes of the Diuel peepe vp: and speake these thinges out of the mouth of his vicar Antichrist? They doe all forsake God & worship the beast, which giue him this authority.

Pa. I will not denye but that hee which doeth set vppe lawes contrary to Gods lawes, maketh himself God, euē as a subiect, which taketh vpon him to make lawes, & to refuse the lawes of the prince, maketh himself as it were a king. But I say the Bishop of Rome doeth not so, for hee hath the holye Ghost and can not erre. And so when hee doeth forgiue sinnes, he doth no more then hee is warranted by the worde: and in very deede whiche yee take vppon yee to doe.

Pro. What shoulde I stande to answeare bare woordes: wee knowe the pope is not led by the holy Ghoste, but by the lying spirite of the Diuell, because hee

hath so flatly ouerthrowne Gods worde and maught in his owne lawes in steede of it. I will not stande to recite particulars, all the worlde may iudge. And whereas ye say, he doth not forgiue sins, but as wee doe take vpon vs: that is but a shift which yee haue deuised: for all that will may see, whether this bee all one: to pronounce remission of sinnes to the penitent which wee doe: and to send foorth pardons, whereby for a ten shilling matter, a man might not only haue forgiuenes of his sinnes past, but liberty for a good time after to commit many sinnes: if this be not the man of sinne, where shall we finde him? Who doth take vpon him to bee God: if hee doe not which for money will forgiue a man whatsoeuer hee doeth commit against God? Shal a rotten stinking carrion thus blaspheme, and men not espy that he is the great Antichrist? I haue now shewed yee howe the Pope boasteth himselfe to be God: but I dare not saye you will recant.

Per. When I see matter which may force mee to recant I will doe it, but for ought that I see brought to the purpose,

to proue: that whiche you promised, there is cause rather why you shoulde recant, and renounce your errours, and returne agayne to the holye mother, which is readie to receiue those that returne to her, howe vnkindly soeuer they haue behaued them selues towarde her.

Pro. The Diuelishe strumpet is almost left desolate, and therfore she labourech to drawe as many as she can, and to entice them to her loue: faire and foule, ragge and magge, all are welcome, none come amisse nowe: Murtherers, whoremaisters, Whoores, Bawdes, Drunkardes and all such like: if they will take her for their mother, shee is not ashamed to take them for her Children: and to make them partakers of her holinesse. But let vs come againe to the matter. Saynt Paule in the same Chapter sayth, That Antichriste shoulde come with lying signes and woonders: and so is it also expressed in the Reuelation, that the Beaste shoulde that waye seduce and deceiue the Inhabitauntes of the earth.

If this bee not fulfilled in the kingdome of the Pope, howe shall it euer be fulfilled, or where shall we looke for it? What hath been al your outcries, but myracles, myracles? Let a man reade your Legenda Aurea, and festiuall, and suche other pure Bookes, what shall hee finde but myracle vpon myracle: and so true, that if a man woulde lye for the whetstone, he may there store himselfe, if hee will haue a whole bundle. The people diu beleeue 2. Thes. 2. thē, for why? the scripture saith, god should sende them stronge deluſion to beleeue lyes. I dare saye boldly, that although you Papistes, a great number of ye, haue put on impudent and shameleſſe faces, to maintayne lyes: yet there is not one of yee, but will blushe, if hee shoulde take vpon him to defende that stinking puddle of lyes, and fayned wonders: whithe yee fedde the common people withall. A man may be ashamed to recyte them, least thole which know not the matter, should thinke he doth lye.

Pa. What way can you proue that the myracles of the Churche were false, and counterfet, Will you take vpon yee

to

to condemne such things as were done long since? If there be some thinges written whiche might well enough bee left out is ꝑ churche to be charged with that whiche every particular man doth? There were abuses crept in, which the bishop himself did not know of, Is it reason he should be blamed?

Prot. I think no wise man will doubt but that this is a sufficient proofe, that your miracles were but iuggling castes in the dark, because ye had such store of them, and have none nowe. Alas there is as great neede nowe as euer there was. And if there bee but one miracle lefte in your bowget pull it foorthe and let vs see it, that wee may giue some credite vnto yee. Many your mother had no good Counsell giuen her, when shee had such plenty to spend it so wastefully as shee did, and to keepe none for a deere yeere. I wisse a fewe of those great wonders which shee shewed in time past, would now stand her in great steede.

Pap. Mocke on, take your pleasure, there is none to controule yee. What though there be neede at this time, yet the

the worlde is vnworthy: euen as Christe
Mat. 16. sayde to the phariſies when they requyred a ſigne, This euil and adulterous generation ſeeketh a ſigne, but there ſhall no ſigne bee giuen them but the ſigne of Ionas the prophete. Euen ſo what reaſon is it, that the holy mother ſhould ſheweany woondets and myracles vnto you, which are worſe then the phariſies.

Pro. Alas the good olde mother, ſhe hath neede, as muche as euer ſhe had to ſhewe her cunning: but the worlde is not worthy. Although ſhe might winne great credite by it, yet ſhe had rather keepe a good conſcience. And therfore ſhe doth follow the example of Chriſte, which would ne not woorke any myracle at the requeſt of the phariſies. Wen but why doeth ſhe not ſhewe ſome of her power to her owne children, for feare leaſt they ſhoulde bee withdrawen from her. Chriſte wrought myracles euen in his diſciples, although the Phariſies were vnworthy. Wen there is ſcarce other ayre, the windowe doth ſtande two wide open, there commeth too muche light. Your mother woulde playe and

feate,

feare, but that shee feareth shee should not make her conueyance so cleanly, but that one or other would espy her. She doth vse wonderfull meanes in great deale.

Pa. What can you tell what miracles the Church doeth, you haue not faith to beleeue them?

Pro. Shee worketh more then you are made priuye of.

Pro. I doe certainely perswade my selfe that I knowe not all that the mother hath learned to doe more then I knowe, yet sometime wee see more then wee can well like of. Your little prese would vse GOD. Do in the Pope doeth quite the contrary, he vseth meane against her enemies.

Pa. I feare the high trees are fallen away, they were not so chaste but they were subiect to this fault from the things which they ordered to others.

Pro. Is a man to speake blasphemy against a present God, because some haue blasphemed? Many are ashamed of their

in the matter whiche I spoke in hande: which was to shewe that the Pope is Antichriſte. I could make plaine proues inough to yee out of other places of Scripture, & especially out of the Reuelation, where the holy Ghoſt doth of purpoſe set forth the kingdome of Antichriſt.

Pap. Will yee take vpon ye to expound the Reuelation, and the thinges are ſet forth in it ſo darkly by myſteries, that no manne can ſay precisely, this or that is the ſenſe: but when you haue interpreted things one way, an other may make as good & as probable a ſenſe an other way. What one thing is there which maketh ſo plainely againſt vs, as yee would beare men in hande? Doeth it not make as plainely againſt you?

Prot. Although the Lorde hath ſpoken darkely in the Reuelation, yet not ſo darkely but that it may bee vnderſtood, to ther wiſe to what purpoſe was it geuen? Wherefore are thoſe pronounced bleſſed which reade & heare it, if none can expounde it? I ſhould haue bin a great deale more

Reue. 1. 3. 22. 7. 10. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57.

but barely uttred: but because there is also an exposition made of the chiefe things, which doe as it were couple all the rest together: it is no harde matter to finde the sense, especially, when as the exposition is in so flatte and playne tearmes, that euen the verie obstinate Papistes of your sive are driuen to confesse them: and not onely in word, but also in writing.

Pap. What can yee shewe that is confessed by our men, which ye say they are forced to confesse both in word and writing?

pro. Saint John saith, in the 11. chap. that the beast which riseth out of ꝑ bottom Reuel. 11.
of the pit shoulde make warre against the two witnesses which ꝑ Lord would send, and ouercome them, and slay them. And their bodies shoulde lie in the streetes of the great Citie, which spiritually is called Sodome and Egypt, where our Lorde was crucified. Hierusalem was destroyed, and Christe although hee was (if wee respect the place) crucified there, but yet if wee respect the authoritie hee

was crucified at Rome, because hee was put to death by Pylate, who had there the authoritie vnder the Romaine Emperour.

Moreouer in the seuenteenth Chapter, hee saith plainely, This woman which thou sawest, is the great Citie which raigneth ouer the kinges of the earth. Whyer thinges he setteth downe, as the seuen hylles, and seuen kinges, all which vnto of necessitie describe Rome, for there was, nor is none other Citie vnto which they may in any colour bee ascribed.

Therefore as I saide, it is confessed (because it is so plaine that it cannot bee denied) euen by your men, that Saint John indeede in the Reuelation doth call Rome Babylon. What fooles are those which cannot by and by see that if Rome bee Babylon, and then Sodome and Egypt, that the Pope must needes be Antichrist.

Pap. What foole is it which can not see the weakenesse of your Argument. I pray yee doth it in good sadnes

follow, that because the scripture (as wee confesse) doth call Rome Babylon: Therefore the Bishop of Rome is Antichrist. What if one should reason thus, London is a wicked Citie, therefore the Bishop of London is a wicked man. Were not this a pretie argument? And why is not the other as good? Rome of old time euen when Saint Iohn did write, was so full of wickednesse that he called it Babylon; and therefore the Bishop of Rome then was Antichrist. For yee must as well bring in then, as nowe. Are yee so poore a Logitian to frame an argument after that sort? Can yee not distinguish, betweene a Citie, and the Bishop of a Citie? Either you were but a while at Cambridge, or else ye spent your time euill.

Pro. O great wise man, what a quick and sharp sight haue you! And how sound a Logitian you shewe your selfe, if to bee blinde, be to be a Logitian. Doe yee take it in good earnes, that I would frame my reason thus, Rome is Babylon, therefore the

the Pope is Antichrist, without consyderation of circumstances thereto annexed.

No Sir, although it follow not at all, if we barely consider the Citie and the Bishop: Yet if yee put on your spectacles, and loke well vpon other circumstances, yee shall bee forced to confesse that if Rome bee Babylon, the Pope is Antichrist.

Pa. If yee can proove suche a consequence by circumstances, I suppose ye woulde bee able for a neede to proove Powles steeple and Charing Crosse to bee cosin germanes. Yee have as many circumstances belonging heereto, as to the other. They bee both made of stone, and dwell both in one Citie, and peraduenture much about one age. But perhaps yours are neerer matters.

Pro. As for Powles Steeple, and Charing Crosse I haue knowen them but a whyle. I cannot testifie of any kyndred betweene them, I leaue that to you. Sure I am of this, that yee shall as soone moone the one of them to bee

the

the Father and the other the Sonne: as yee shall bee able to dispooue this reason, Rome is Babylon, therefore the Pope is Antichrist. I praye yee tell mee this: wherefore doeth Saint John, describing the kingdome of Antichrist, describe or note out also the Citie of Rome? Is it not to let vs vnderstand, that if wee will seeke for Antichrist, wee shall finde him there? Rome is his place: he that would finde him, let him goe thither, for there Saint John placeth him. When a man is come thither, where shall a man looke, for this lords fellowe which is exalted aboue all that is called God, whilst he sitteth in the Temple of GOD shewing himself that he is GOD? Is there anye other there which beareth this likenesse? Peraduenture yee will say this was fulfilled in some of the Emperours which would be taken for God. Yea Sir, but there was none of the wicked Emperours whiche dyd sitte in the Temple of GOD. Neyther was there anye of them whiche did feigne the myracles by

lying wonders. Wee muste fynde
further an one at Rome whiche is exalted
aboue Kinges and Emperours, whiche
sitteth in the Temple of GOD and
feigneth by miracles. But perhaps he
shall arise at Rome hereafter, and is not
yet come. Surely then let vs neuer looke
for him: if we thinke there shall arise
one at Rome, whiche shalbee lifted vp
higher then the Pope, or doe more falsed
miracles, and lying wonders then he
hath.

Moreouer, tell me this: Is there
any man so dull, when he readeth the
seuententh Chapter of the Reuelation,

Reuel. 17. where the Angell doth shewe the mystery
of the woman (which he calleth the great
Whore) and of the beast which she rideth
vpon: that will not by and by confesse,
that by Rome is ment? Whereas she
is clothed with the scarlet colored beast
with seuen heades, the Pope also vseth
seuen hilles for his armes. For he is one
of the heades of the beast. The heades
of the beast which are seuen, are (saith
the Angell) seuen kinges, whereof fiue

they raygne? At Rome. Fiue (sayeth hee) are fallen, one is, an other is to come. Seuen kindes of gouernmentes in Rome? Wherby it is well knowne fiue were fallen before the tyme in which Iohn wrote. One was then standing, whiche was the Empyre. And the seuenth & laste shoulde shortlie followe. Where is he that hath risen at Rome to bee the seuenth and last of these kynges, if it be not the Pope? O yee foolish Papistes, haue yee come thus farre as to confesse that Rome is Babylon, whiche is the greate Whore, and yet can not tell meanne where they muste seeke for Antichriste? And will yee deuyne the Pope to bee the Beaste? Why? they be ioyned together. Shewe vs some other, vppon whom we may see the hande whiche the Scripture hath sette vppon Antichriste. Seeinge we, by that which you haue graunted and confessed, muste not looke for him elles where, but at Rome: and yet will yee cannot shewe vs some other there, wee see none so like hym as the Popes holinesse. If yee cannot

shewe anye other, put meune out of doubt.

Pa. Doeth the Scripture saye that Antichrist shoulde bee at that place which is called Babylon. Where finde yee anye suche thing? It was called Babylon for the great wickednesse of the Citie, not because Antichrist shoulde raigne there. Agayne, where yee take the interpretation of the seuen heades to bee seuen kings in Rome, as you say, seuen kyndes of gouernement: fiue were fallen, one was, which is the Empyre, one was to come: whiche say you must needes bee the Pope, for hee hath raygned in the last place. Yea but yee sayde fiue were fallen, to geue place to the sixt: shoulde not then the sixt also fall to geue place to the seuenth. Howe then is your interpretation true, seeyng the Empyre hath stoode euer since.

Pro. Doth not S. John in ꝑ Reuelation set footh ꝑ same Antichrist vnder ꝑ name beast by describe? whiche hee calleth the beaste whiche all the kingdo-

shoulde wonder after and worship.

Doeth hee not set forth the whoore sitting vppon the beast? is not the whoore by you confessed to bee Rome? will yee haue the beast to beare her, and not to bee at the same place? the beast that ryseth out of the bottomlesse pit, and killeth the saintes. Reuel. 11.

Where shall their bodies lie, in the streetes? doeth hee not say in the streetes of the great Citie, which there hee calleth Sodome and Egypt? and afterwarde in the seuenteenth chapter, hee calleth it the great citie, which ruleth ouer the kinges of the earth, is it not all one beast which he speaketh of, and all one Citie? doeth it not follow vpon that where he shall kill, there hee shall raigne? and as for the other thing whiche yee take exception agaynst: I confesse the Empyre did still retaine the name, and was not quite cast downe: neuertheless it was not in deede an Empire, when the Emperours them selues were brought downe to pay tributes in subiection vnto the Pope, and to haue their crowne in their owne hande, and to hold his stirrops.

Pap. If the pope were Antichrist

as you would make men beleeue, then
what became of the Churche all that
while, when men beleeued in him, and
when he raigned? you confesse a thou-
sande yeeres or there about, since the
Bysshoppe of Rome had the soueraintie.
Woulde God forsake his Churche a
thousande yeeres, or eight hundreth
yeeres? Is it like that God which is so
gracious and merciful, woulde take off
all our forefathers thus many hundreth
yeeres, and suffer to perishe? O howe
hard hartede are you, howe vnreuerently
minded against our auncetors, howe vn-
kind children, sore to iudge of y^r fathers? let
them beleeue yee that will: but yee bee
all heretikes, I will keepe me to the an-
cient fayth.

Pro. Nowe yee returne to your
olde fonde trifle again, yee suppose that ye
haue some of those poore soules in hande
which ye may cosen, because they are ig-
norant. But yee may saue your matter sa-
pitifully among them, that ye can make
them euen weepe against me, when ye come
among your owne kinde kinder standing out of
Gods worde, and knowe the state of the

Church, they laugh at your folly. This is a great question, what became of the Church? We answere as the scripture telleth vs: the beast & the dragō did persecute & murther the seruants of God. The whore of Babilon was drunken with the bloud of the saints. Reuel. 17.

The Church was driuen into the wildernes: God did neuer forsake his Church one day, much lesse a thousande, or 8. hundreth yeeres: it doth not follow that because Antichrist was exalted in the Church, therefore the Church was vtterly forsaken and destroyed. Although corruptions came into the Church a pace for the space of 8. hundreth yeeres, or a thousande yeeres: yet neuertheless the religion did remaine in a more tollerable estate, and nothing so corrupted, as within these seuen or 6. hundreth yeeres, which space we may iudge to be all in the reigne of Antichrist: and yet euen in this space he could neuer vtterly destroy the Church, for the most gracious God did preserue that little remnant euery where, and neuer did permitte their whole multitude to fall away from him, no not in the raigne of Reuel. 12.

None

None but those, which worshipped the beast, and wondered after the beast, and receiued the marke of the beast, whose names were not written in the booke of life. The reuerence our godly fathers and shewe no vnkindenesse towardes them.

Pa. I will deale with yee then vpon your owne confession: ye graunt that for the space of fiue or sixe hundreth yeeres the Pope hath raigned, and the trueth suppressed. Where was the Church for this space, this is a long time: will yee condemne all the worlde for the space of these fiue hundreth yeeres? If yee can shew any fathers in the Church which were godly and denyed the Pope, shewe them. Or will ye speake of a church which ye can shew no members of? such folly there is in a number of yee?

Peo. I answere you to a question of mine, and you will giue me an answere by and by to yours. When did Iohn saye by Reuelation? All the worlde followed the beast, giuing power vnto him to make warre with the [illegible], and to ouer-

ouer come thē. And againe, when al both small and great, rich and poore, bonde and free, were compelled to receiue a marke, and none might buy and sell, but those which had the marke or the name of the beast, or the number of his name.

Tell mee, where was the true Church then, when this was fulfilled? Whether were all these condemned or not, (if they returned not by repentance) which worshipped the beast, or had his marke? Saint Iohn saith, they were killed wᵗ the sworde, not a temporall sworde. Where then shal we in these times seeke out the godly fathers, but such as were persecuted by the beast? Of these there be histories, which shewe in all times that there were some.

Pap. I may soone answere your question, by shewing your great ignorance. Hee saith, all the worlde worshipped the beast, and you will needes haue it to bee the Church: is there no difference betwene these two. You must prooue suche a generall falling away of the whole church and not of the world. GOD hath promised to bee with his Church to the ende of the worlde, and

therefore

therefore that can not fall away? Did the beast which Saint Iohn speaketh of cause all the Churche to worship him? if you can shew that, then ye proue somewhat.

Pro. Here is a blinde shift brought in to answere the question, whiche I demaund. He saith (say you) all the world, & you will haue it all the Church. I do not say that any part of the Church did fall away, if we vnderstād by the Church those which are the elect of God, and the true members of Christes bodie: for these can neuer bee seduced to followe the Beast. Christ hath promised to bee with these to the ende of the worlde. But when by the Church we vnderstande all those companies which do professe Christ outwardly, those which may bee seduced and fall frō the truth, beeing but the outward and visible Church: and these are here by S. Iohn called the worlde: which thing is manifestly to be proued thus: those nations and people where the beast shoulde raigne, or which follow the beast, are called the world: now it is manifest that the beast, beeing the same Antichriste which

Saint

Saint Paul setteth forth, should raigne in the Church: for he must sit in the temple of God. It is therefore also as manifest that the visible Churche is called in that place in the worlde. The other nations of the world did not follow the beast. But if any will be so wilfull and peruerse as not to see plainly by this, that the beast should beare sway ouer the nations which were the visible Church: let them further consider that Saint John doth plainely affirme, that the beast should make warre with the saints, & ouercome them. If hee shall make warre with the Saints and ouercome them: where shal he thē raigne, but in the visible church: the true Saints of GOD shall not raigne in the visible Church outwardly, for he shall outwardly ouercome them. O wicked enemies and vpholders of the beast, which because he hath for a time gotten the vpper hande in the Church ouer ỹ Saints, would haue him continue so still for euer.

Pa. If a man shoulde graunte all that which you say, that there should be a falling away in the Church, yet this is not likely that God woulde suffer the greatest

greateſt part and almoſt all to periſh. For what a few haue thoſe been which haue reſiſted the pope, in reſpect of theſe which haue ioyned with him.

pro. This is a verye fooliſhe obiection, eſpecially to thoſe which conſider the ſtate of Gods Church at all tymes in the woꝛlde, what a fewe were the ſeede of Abraham in reſpect of all other nations of the woꝛlde, whome God caſt off manie hundreth yeeres? what a fewe were they among the ſeede of Abraham, which continued good in reſpect of thoſe which did degenerate? What a fewe were there in the Church when Chriſt came, whiche were faithfull? it appeareth they were verye fewe.

Pap. There be ſundry thinges ſpoken by Saint paul concerning that Antichriſt which ſhoulde come, and likewiſe by Saint Iohn, which can not agree to the pope: as for example, the one doeth ſay that the Lorde ſhall deſtroye him with the breathe of his mouthe. Where hath that been fulfilled in the pope? the other ſayeth, that Antichriſte ſhould continue but a ſhoꝛte time: he alſo

ſetteth

seuen forth the time to be three dayes and a halfe. Howe absurdly then is this applied to the Bishop of Rome, whiche hath continued euer since the Apostles by succession? who is able to denye this? I am afrayde Antichrist, if hee bee not yet come among you, will come shortly, for you are euen his forerunners.

Pro. Sundry things there are (say you) spoken by Saint Paule and by S. John, concerning Antichrist whiche can not agree to the Pope. And for example ye name two, the one, that it is sayd the Lord shal destroy him ih the breath of his mouth: the other, that he shoulde continue but a litle while, as namely three dayes and an halfe. These thinges agree right wel to the Pope: although this latter might seeme to bee otherwise: for a thousande yeeres, if wee respect it according to men is a long time, but with the Lorde it is but as yesterday. Fiue or sixe hundreth yeeres by it selfe is somewhat, but compared with eternitie, it is but a litle: and so, although wee graunt that it is almost a thousande yeeres since the

Bishop of Rome was exalted so high, yet it is but a while. But say you the time is limmited thee dayes and an halfe: is it possible that any man shoulde reape the thinges vttered concerning Antichrist, what he shoulde doe, and the same also set out by the sounding of seuen Trumpetes, in seuerall ages, in which it is apparant hee shoulde continue, that can be so ignorannt as to take it of common dayes, and not euery day to containe many yeeres? are the weekes in Daniel to bee taken for seuen naturall dayes to the weeke? when it is certaine that the seuē weekes, did containe almost 5. hundreth yeeres. Ye are ouer foolish to make this cauil. Where as yee say the Bishoppe of Rome hath continued euer since the time of the Apostles, and therefore it could not be vnderstood of him: it is very true that there hath bin a succession of Bishoppes there euer since, but yet not of such Bishops, for 6. hundreth yeeres after Christ were past before ỳ Bishop of Rome was taken to be vniuersal Bishop & head of the church: al the Bishops for that space or at least ỳ most of thē were godly men, and some of them suffred martirdom. As

Reuela. 16.

Daniel 9.

for the other matter which is the fall of Antichrist by the breath of the Lordes mouthe it is a meruelous clere testimony which we may vse, to proue the pope to be Antichrist. What I pray ye is the breath of the Lordes mouth but the gospel preached? by what other meanes hath this beast bin ouerthrowen? when he had gotten all the kings in subiection, & sworne vnto him, when not one durst moue warre against him, but saue who is able to warre with the beast? howe hath the Lord brought him downe but by the Gospel? And looke in the Reue. 14. There he saith, he saw an Angel flying in the midst of heauen, hauing an euerlasting Gospell to preach to them that dwell vppon the earth, to euery nation, tribe, tongue, and people: saying with a loude voyce, feare God, & giue glory to him &c. And by & by it followeth, that another Angell followed saying, she is fallen, she is fallen. Babylon ỳ great city &c. Is it not manifest by this, that whē ỳ preachers should publish ỳ gospel (for that Angel doth signifie the preachers of the Gospel, who be vnderstood Angels in the 1. chap.) Babylō should Reuela. 14.

[illegible] shipping of creatures, therefore when the Gospel teacheth vs when to feare God, and to giue glory to him, and not to worship creatures, straight the papists commeth vnto me. I would the deuill all men should ouercome this.

Pap. Do you make account that the pope is fallen? you can yet say that he is fallen? because a number are fallen from him they are fallen and lost, but I hope in God to set him vp again well. If ye haue no better matter then this, to shewe his fall, it is no matter.

Pro. I am not yet what ye meane to be fallen: sure I am of this, his credite is meruellously cracked. For he that hath knowen him thirtie yeere agone, and should looke vpon him as he standeth now, he shall see nothing the man he was, for he hath bene in a long consumption, and none of all his physitions can tell what the way to cure him. Then he can be worse then ouerthrowen, neuer a great part of his worke, and kingdoms should quake at his name, [illegible] and all the [illegible] of the earth should [illegible]

at

at all. We must not thinke that he should
suddenly destroyed as ours, for the con-
trary is plainly to be gathered out of the Revela. 16.
Reuel. Read the 16. chapter, ye shall find
there the fifth Angel powred forth his vi-
all upon the throne of the beast, and his
kingdome was darkened, and they
gnawe their tongs for sorowe. Here yee see
a beginning, which notwithstanding ye shall
finde not to haue his full accomplishment
vntil the sixt Angel powred forth his vi-
all upon the great riuer Euphrates, &c.
Yet the kingdome of the beast is not vt-
terly destroyed although his munition
be shaken downe, for it doth but euen
follow. I saw three vncleane spirites like
vnto frogs comming out of the mouth of the
dragon, out of the mouth of the beast, & out of
the mouth of the false prophet, that be spirits
of deuils, working miracles, which go vnto
the kings of the earth & of the whole
world, to gather them to the battell. Reuel.
16. Marke well these words, I pray you,
and then tell me your iudgement of
these strangers: doe they go forth into
Hungarie to warre against the Turke? or
into Spaine to fight with the Spaniard?
or into Italie to make warre with the Pope?
Nay, they go forth into all the world, as

there can be no subtile.

Pap. The Iesuites be holy men, and do no more but that which is their dutie, by the appointement of their great shepheard. They labour to vpholde Peters chayre, and the trueth: and therefore they doe seeke by anye vnlawfull meanes: much lesse by such wicked and detestable meanes as you do charge them. I will not stand to reason with ye about those places which ye apply against the pope, I doubt not but they may be answered well enough with silence.

Rom. 16.

Pro. The Iesuites must needes be holy men, or els the Iebusites could not: for they have almost as many letters in their name as they had. I suppose rather that they be all at the appointement of their shepheard, from whence (would to God) they had neuer come. For they serue but their owne bellies, they labour to vpholde Peters chayre, they labour to vpholde Peters doctrine. Trueth hath euer been hated by trueth, and neuer no falshood but it helped it selfe with some trueth. Your arguments that you haue vsed vnder trueth, because ye would cloke your vglie

to by all wicked and diuelish meanes.

Pap. A man would suppose to heare you speake generally that yee had great matters, but when yee come to make good in particular, then there is nothing. Ye are to be likened to an empric barrell, which if a man knocke, giueth a lustie sounde, but pull out the spigot and there cometh not foorth one drop. What are those wicked and diuelish meanes? shew them.

Pro. If perceiue you will bothe knocke and pull out the tappe also: and needes I must by broaching some what, lest ye say your wares are hid, which did not knocke neere enough to the buttome. If may yee tell mee, are lies and foggeries diuelish?

Pap. No man doeth denie but they are, can yee charge the Catholikes with any? if there bee any thing which is not in all pointes true, yee must not by and by condemne it, when as it is set a good ende; as namely to keepe the people in deuotion, and in awe.

Pro. True it is which ye say, all your foggeries and lies, which are out of all

number, were to keepe the poore people
in awe, and to terrifie them, and so beate
them in a foolish blind deuotion. That yᵉ
did when your kingdome stoode, let any
impartiall spirit in the worlde deny. The
dunghill of grosse lies in the legende and
festiual, and some other bookes of poura-
dery children may laugh to heare them:
if I should reckon them, or studie to rec-
kon them, I neede none other penance in-
ioyned me. Was it thousandes a yeare, as
these, whō yᵉ diuell hath cause to hate? Dun
fō he held yᵉ diuell by yᵉ nose in a boxe pater
of longes, & caused him to roare. Crispaute
it cometh it to his some pong diuell which
had a deuer nose. A rich mā which neuer
had done good deed in his life, but only in
anger did throwe a loafe at a poore mans
head, when hee blewe the diuel came for his
soule, because hee had done neuer a good
deede in the other side our Lady the clay-
med yᵉ soule, because he had giuen a loafe
to a poore manche diuell he replied, yᵉ it
was no good deede, because he did it not
of deuotiō, for thē he must haue bin saued.
In fine, the matter was so hard to iudge
whose he was, yᵉ he was fayne (against his
will) to go to heauē

not to hell nor yet to Purgatorie. But if formerly our Lady was somewhat too hasty for being no better mā she should first have let him bene well fried in Purgatory, and so peraduenture she would but if the Deuill was so greedy that he would not tarry. Oh he did vse wisely rather for what a number of soules should he lose, sought they other Deuils whiles shee was pleading for them. Saint Katherine also spake her self to be married to none but Christ. And therefore the Virgin Marie did appeare to the holy Hermite Adrian, and sent him to bring Queene Katherine to a place where the mariage should be solemnized. Which was a goodly gorgious Abbay meete for the like. Where a multitude of glorious Virgins did receiue them with ioy, and bring them in, where she was married to Christ in the presence of the blessed Lady. Who may then salute as Queene of heauē, Lady of the world, and Empresse of Hell, she bringeth her newe daughter welcome. She carried her into the quire to Christ, who tooke her by the hand, and so was married vnto her: and put a ring vpon her finger, and did charge

her to keepe it in a remembrance? There was such glorie at that mariage as neuer the like: the blessed Virgin also so glad of her new daughter: and Ioseph of his newe wife, must needes raise exceeding ioye. Our Sauiour came often among yes in those dayes: and nowe these sixty yeares but once in seuen yeeres. What should be the cause, if he were not displeased, or hath he conceiued some displeasure against yee? Ja. peyce be still, &c.

Pa. You are disposed to play and sport your selfe. What if some did write such thinges whiche were their owne deuises? Is the Church to bee blamed. And if so bee they were allowed by the Churche? you are not to bee called for an indifferent Iudge, because you doe not vnderstand them. If the blessed Virgin did then appeare often, it might be because they were then more woorthye: or some other cause whiche we knowe not. It is not enough nowe, although it doe not appeare, that shee heareth the prayers

of those which call upon him, & helpeth them.

Pro. Yes, play because I write some parte of your diuinitie: I thinke this your good ghostly men play which deuiseth them: Yea, those old Antichristian Synagogue playe in setting them forth to be read openly to the people, and that in the Churche? Yours be your Popish speeches: wherein the auncient Fathers shall pardon me, if I preceede a little further in the declaration of your holye lyes. You haue agoodly childish gesture double of lies be true) of Saint Ione the Euangelist, some space of my time. Where in your holie mother a fayre matche. The story is very long, and therefore I will tell that the summe of it. King Herode had one sister which was a wicked woman, & hated him: compired his death, with Ethera his gouernour, who, going about to betray the King, which being heauy & slumbering to sleepe, she should make a priuie pursuiuant to kill him: but he a-

woke and told him he did labour in vaine,
God would not haue him killed there, but
geue him a final ruine, and told him that
where he should lose it in the earth, there
he should be marryed. Then they rode
toward Bamborough together, with him vnto
an Hauthorne, where he pight the rod,
and foorthwith it bare leaues and grewe
vp to a goodly mighty great Ash tree,
whereby doo stande three great stones, and
is called the princes Ash. Then espoused
he the lady, and buried her bones in a
valley betweene two high hilles. Then
Vortiger his wicked father was glad, and
was Queene. Then fishing here hoste
to lie in vghall quod hurtall, gat a mynt
and made it vp for fear of Vortiger the
Queene. Then pope Iulius sent a bishop
to Britaine, which was ready vnto the
Lord of Hostes, where he went departed
a feast of pentecost, and there
with all the nobility of the kingdome
assembled, where he was crowned king,
and gat him great fame and great riches
then was all the land in a stay, and
there came there

Then

a

a white bowe, and let fall a scroll upon the Altar, in which was written, that in testimonie of godlines: in Clene, in Cowbage, Remaine thy bonde, lyeth vnder a thorn, his head off shone. The Pope and all his could not tell the meaning thereof, vntill an Englishe man did exponnde it. The Pope then sent to the Archbishop of Canterburie, and willed the body should be taken vp. They came to the place which they knew by the white Tow: they digged vp the body, and in the place there did spring vp a well which is called Benebus well vnto this day: Where many of the people haue bene healed. When they had vp the body it was brought to the Abbay of Glastenbery: by the way they were so vile that they layned: The Abbot of Glastenbery perced his scrolle downe, and there sprang vp a well: Before they came at the Abbay all the belles did ring without mans hand. Queen Ione demanded wherefore the belles did ring, it was told her then the body of her brother was taken vp, and that the belles did ring alone: Then in rage she said, Shee, my lords eyes are fallen out of my head

vppon this booke. And by and by both her eyes fell vppon her Psalter, vppon which she was reading, and it is seene to this day where they fel vppon the booke. This is al as true, as any lie in the worlde may be.

P. What of all this, howe can you tel whether this were true? Why might it not be so?

Protest. It might be true as well as the rest of all your lying wonders, which ye coyned to seduce the blynde people into Idolatry. Ye had gotten this aduantage to perswade that the Pope could not lye nor erre. And therefore whatsoeuer he did inuent, although it were neuer so grosse, it would be credited: not only when they prayed to an Image to make them beleeue that it did swease in taking paynes to pray for them, and roule the eyes: but also al your feyned wonders, of which I will yet giue a little further taste. For although they may seeme impossible to be tried, yet because they vnclaye your spyrite of lying, whereby Antichrist is knowen: there is vse in them.

a goodly story is there of your Sayne Dominike. When he was at Rome he saw in a night Jesu Christ in ỳ ayre: holding three speares and brandishing them against the world: and his mother ran hastely against him, and demanded what he would do. He said all the world is full of vices, and therefore I will destroy them with these Speares. Then she fell down at his feet & said: Deare sonne haue pitye & carry thy iustice by thy mercy. He saide thou seest what iniuries they do me. She said, sone ẽper thy wrath & tarry a litle. I haue a seruant a noble fighter against vices, he shal run ouer al and vanquish them vnto thee. And I shal giue vnto him an other seruãt to help, ỳ shal fight as he doth. And our Lord said I am appeased. But I wold see who that be. Thẽ she shewed him S. Dominike & S. Frãcis, & he prayed them. Here the blessed Lady did help at a pinch, or els all had bin marred. These her two Apostles whiche shee did sende forth. Euen the two Friers, Saint Dominike and Sayne Frauncis, were worthy all the twelue Apostles of Christ. There were certaine Ladies hearde S.

Domi-

Dominicke preach, which had bene seuered by Heretikes: which kneeled vnder at his feet, and told him their case, prayed him to helpe them. He bad them carry a Sicle & they should see what Loade they had serued. Anon they sawe spring out of the middle of the Altar right foule & horrible, which was big as the a great dogge which had great flaming eyes, a bloody tongue, and blondie, she had a short tayle, out of which issued a terrible stinke. She turned her about among the Ladies a while, and afterward she mounted vp by the bell rope into the Steeple, and went away, leauing a foule stinke behinde her. Thus were these good Ladies deliuered by holy S. Dominike. After Saint Dominik was dead he healed many, and raised vp sundry from death. The blessed Virgin Mayne Marye might doe the Pope nowe a greate good turne, to giue him two such as Dominike and Francis: and it may be if he begge harde and call lowde enough, shee will heare him.

Pap. Go too, you haue these things out of the legende, who did euer allowe

it

Martine Cathonicall. What shoulde we regard whatis spoken there? Ye may be deceyued.

Pro. If it were not allowed, why did Frere John of Vignaye translate it out of latine into English? Why had it this title of it, to excel all other bookes as far as gold both excel al other metals. And therfore is called Legenda Aurea, that is to say golden Legends. The festiuall, which was read vpon Saints dayes in the Church, doth fetch as many authorities out of the Legende, as out of the scriptures. I perceiue you are loth to heare any further: and therfore I will tell the tale.

What say you to that good Lady which was so deuout in the seruice of the blessed virgin? And yet at a time vpon the purification her Priest was from home, so that shee could not haue Masse. Neuertheless shee watched her Chappell and prayed to the blessed virgin, so long vntill shee fell on sleepe. At the last shee saw a great Companie of goodly Virgins, and one glorious Virgin aboue the rest. Shee saw also an Aultar in with a number of

Candles. She saw a Priest goe to Masse with two Deacons, which were Laurence and Vincent: The Priest was Christ. Euery one had a Candle giuen them light, and so had these two young Angels begun the introite of the Masse: the Angels bare the Tapers, before the Priest all the Virgins did sing the Masse. When the offering came, euery one brought their candle, and they stayed for this woman which did not come with hers, the great Ladie sent to her two times, and yet shee would not come. Shee sent the thirde time to pray her to offer her candle or els to take it from her. Shee would not, then the messenger laid hold of the candle, her pulled & she pulled so long, that the candle was betweene them pulled in peeces, shee had one ende, and she an other, and withal she did awake and founde the peece of candle in her hande. Then shee did knowe certainely shee had heard Masse and thanked God and our blessed Ladie. Surely they did her wrong, for they should haue awaked her first, and then haue bid her offer her Candle. If I had been as this Ladie, I would haue made much of that peece of

Candle

Candle. For it is like that some thunder in heauen made it. For Christe & the Angels occupie candles, wheresoeuer they lay their Palle.

If I should tell all the tales of holye S. Anthonie, which fought with a number of Diuels: of good Saint Patricke, which in Ireland did finde out purgatory. Of pitifull Saint Francis: of chaste S. Agnes, which yet was so gentle to bee wooed, that at diuers times shee would holde forth her finger to receiue a ryng. Indeede I doe not remember that she did receiue any but of Priestes: by which it doth appeare she loued thē wel. If (I say) I should tel al of these and a number mo, I cannot tel whether you Papists might bee iudged the greater lyers for deuising, or I the greater fooles for rehearsing. To be short, be that will come to your young hill, hee can light no where amisse digge where he will, he shall find it spade deepe. Let him come with his young cart as oft as he will, he shall soone fill it. I suppose the Diuell hath well emptied his bagges among yee.

Pap. I tolde yee, I haue nothing to

doe with those things, if yee can shewe any forgeries among vs now the things which are past, wee cannot iudge of them.

Pro. That which is bredde in the bone, will not out of the flesh. Yee haue it so naturally in yee to lye, that yee cannot leaue it. Yee are not ashamed to falsifie the scriptures, the auncient writers, and Councels, yee are not ashamed to deuise & spreade abroade foule slaunders, against such men as GOD rayſed vp to throwe downe Antichriſte. although it bee of thinges impoſſible, yet tel it and a number beleeue it. As for example, a great bishop of yours vnto preache in open assemblie, that the Diuell came like a trim fellowe, fell in loue with a mans daughter, begate her with childe, which was Martin Luther. Is it like that the Diuell coulde begee children now in his olde dayes? And yet I know it goeth for payment among ỹ ignorant blinde Papistes. A number of thinges yee deuise against Caluin, Beza, and others, whiche are euen as true as that.

Pap. These men were so good that

I shall needeth not to deuise any thing of them: hee may finde ellen enough, of that which is true and too much to bee told.

Prot. Yet are not sure of it although yee affirme it.

Pap. Yes I am verie sure of many of thinges.

Prot. Doth yee euery daie weare any of these men? Do haue ye seene their conuersation?

Pap. What although I haue neuer knowen any of them, yet not seene their conuersation: yet haue heard enough, and that by such as I may beleeue well.

Prot. If that be sufficient, perchance hath one of Christe that he had a Diuell, and by the same like may as you haue any like thinge that he was a glutton, and an vnmeasurable drinker, a friende of Publicanes and sinners. Yee may yee haue heard many things also against Mat. 9. Mat. 11.

Pap. This is the reason which is [illegible] Papistes. Some one of yee doe heare ye, and then yee runne from one to another, vntill at the last to haue a passeporte giuen it from such trouble men.

that it may goe where it liuſt. But I will let this paſſe, and come to ſome o-ther of your wicked meanes, by which yee labour to ſtaye vp the rotten Chayre of Antichriſt. I will come yet to greater and more ſhamefull villanies, whirby truth is turned deby, becauſe the Lorde doth ſupport her.

Pap. Loe you finde ſuch manners a-gainſt vs, & not ſee your ſelues? Lo marke yee, that which yee doe accuſe vs of is to bee founde in your ſelues whether yee accuſe vs, and excuſe your ſelues, or no, but proue it. Where can yee finde that euer the truth was maintained by perſuries & lying conueyances. Let a man reade and reade againe, amongſt all the auncient writers, Turkes and Iewes, where hall hee finde that it hath euer taken generally to bee allowed, that they might ſweare any thing for it were to periure, and not to be conſidered to keepe the order: Finding you this as a principle, that we may lie and periure. Which alſo yee vſe ſo ſhamefully ſometime put in practiſe, as is yet to bee looked for, that you ſhould finde ſuch conueyances, where ye haue publiſhed the ſame

In swearing, that ye may lawfully forswere your selues: and breake the faith whiche ye haue giuen by othe. By this meanes ye haue committed very horrible slaughters, and cruell murders: the like whereof haue scarcely beene heard of. Are these practises of God, O ye bloody, periured, forsworne wretches? Doth the holy ghost leade men into such kinde of dealing? no verily, it is the spirite of the father of lyes, of periuries, of murders, whiche yee are led withall. Gods spirite is the spirite of truth, he neuer teacheth men to lie, and to deale falsly: and therefore those people are bewitched, whiche thinke the Pope and his adherents to be led by the spirite of God: when as they bee so full of all abhominable treacheries.

Pop. What should we meddle with these thinges, I cannot tell how a man shoulde perswade you, to see the authorite of the Churche. You iudge of all things after your owne reason. I haue no delight to deale in these matters. I will not say that which I could say.

Pro. I cannot blame ye, that yee are loth to meddle in these matters. It were a

great deale better if they were kepte close among your selues. For now no man that is wise will truste yee, neither vppon promise nor yet vpon oth, which ye breake so often. There bee many goodly rules which yee deuise nowe secretely among your selues. But what shold you go about to persuade with mee in these matters, which am not first persuaded howe greate authoritie the Church hath. For yee haue none other argument but the authoritie of the Church to allowe these things. Gods word doth curse and condemne periuries and murders committed by suche treacheries. To dispute out of that for the maintenance of them, yee knowe yee shall haue mee a verye suite of it. It is a great deale better therefore to lay the worde of God aside, and to reckon by what power hee nowe God hath so go chaunge the nature of things. There is of another maner power then men were. The God which hath spoken in the Scriptures can do nothing vnsayd nothing vndone. But the Popish Rome hath power to doe whatsoeuer hee will and to say what hee lyste, whether it bee true or false. Whereas

mighty God, hee can playe both fast and loose at his pleasure. Let a thing be neuer so much commended by God in the scriptures, if hee say it is naught, then is it naught. And on the other side whatsoeuer it bee that is condemned by God, if he hath power to make that good. This is the cause why you say many are deceiued, they looke but to the Scriptures, and forget this God, which hath power ouer the Scriptures.

Pa. If you may accuse whatsoeuer list then it were well. But let vs see wherein the Pope hath thalenged any suche power.

Pro. Haue not I shewed you already in some part, his lies, murders and iniuries? Haue you more, what say ye to treasons and rebellions? Doth not the Pope make it lawfull to depriue princes? Doth he not discharge subiects of their obedience and subiection to their princes? Doth he not giue ayde of them to kill their princes? And maketh it not workes ghostly merytorious? What deuill can god further then this? Doeth not God set vp Popes? And hath not he

put the swoorde into their handes? Doeth not her charge men to bee subiect and to obey them? doth not hee say that whosoeuer doeth resist them, doth resist the ordinance of God? and that those whiche doe resist, doe purchase to themselues damnation. O peeruerse doctrine, doe yee not see that yee draw all those into damnation, and vnder Gods curse, whome ye drawe from their loue and obedience towardes their Prince? Let all men consider this: hath not the olde Priest of Italy, power against Gods worde, to giue leaue to subiectes and inferiour persons in Englande to playe the villaines and Traitours against their Soueraigne Prince, whome God hath set ouer them? For whose defence God doeth require at their handes to ieoparde their liues? Shall the foule beaste of Rome, haue power to rewarde the deade in heauen, whiche God hath chosen vnto punishe in hell? Let all the people of this lande consider this, and shunne suche filthie & abhominable men. Solius will say, wherfore should we receiue them beeing honest? Ye marke Traitours bee honest, they are all the Ieru-

Rea. Ordinaries, and Popish priests with such as loue and purpose with them, to be counted hainous.

Pa. I see more and more that I can not preuaile by speaking, and therefore I will giue ye ouer, say euen what ye list. I see it is good for a man to take heede with whom he doth talke. I could answere ye to the full, it might doe good. Thus much I will say, that it is one thing to commit treason against a prince which is good, and an other thing, to kill and beate like which is no lawfull prince. The subiects indeed may not disobey and rebell, but when the prince is no right prince, then they are no longer subiects. What say ye to Ehud in the booke of the Iudges, did not he slay Eglon king of Moab, & that vnder colour of a message? What say ye to Iehoiada the priest, did not he cause them to slay Athaliah, when she had reigned certaine yeres, & set vp Ioash to be king? If the priest of the law had this power, how much more the priest of the Gospell.

Rea. Do, do, you will not giue me ouer now, pretily, my good Lord, you are so full

charitie will not suffer yee. Iudge the I knowe yee like it much better to deale among the vnlearned people, whome yee may drawe to your opinion, or with such as ye knowe to beare your fame in mind, then you doe. Among these yee dare not holde a reason the matter to the full. But this I say vnto yee, In the Deuill bring this matte booke with him to the Pope and all his Prelates to heare all the full, they can alleage the wordes of God shall still be able to beate them downe in this matter, to proue that subiectes is vnder no damnation, when they rebell against Princes, which be the Ministers of God. As for the examples which I haue brought, I will shewe howe they doe not proue that which ye alledge them for. And then I will let yee see, howe it is to bee proued by the lawe of God, that subiectes haue no such power against their Princes: Euery wicked man, euery horrible rebel against the Lord God, which rebelleth against the powers set vp by God.

Pap. Howsoeuer yee may seeme to haue wished those examples which I haue alledged vnder foote, they grow ouer ripe

which

what I doe alledge them for, both that it is lawfull to kill wicked Princes, and also by colourable dealing: for we haue example of the one in Ehud, and of the other also in Iehoiada.

Pro. I will maintaine that which I haue said, & shew that they doe not make for that which you cite them for. It is set forth in the Iudges, that Israel had done euill in the sight of the Lord, so he mayde Eglon king of the Moabites to preuaile against them: and so bring them into seruitude. Then the children of Israel cried vnto the Lord, who raysed vnto them a deliuerer, euen Ehud. After ward it is set forth how he came with a present to Eglon, Iudg. 3 desiring to speake with him alone, and so slue him. Consider well in this story, first, how Eglon was an vniust vsurper, oppressing Israel like a cruel tyrant where hee had no right. Secondly, Ehud is no priuate man, but raised vp by the Lord to bee their deliuerer. Wherefore he had authoritie frō God to put downe Eglon, euen as well as a lawfull king hath right to fight against such as inuade his land, & to kill them. Lastly, where Ehud did it colourably

rably, we may not draw it into an ex-
ample, because it was done by an extraordinary
spirit: which the pope cannot giue to other,
because hee hath him not himselfe. If hee
could giue to a priuate man, ꝑ spirit which
Ehud had to warrant him: then were it
some what. As for ꝑ example of Athaliah
the mother of king Achasia, after she saw
her sonne was dead, did arise and murder
all the kings seed, ꝙ the bloud royall: and
so vsurped the kingdome, she was neither
lawfull Queene, nor yet to be suffered to
liue, because she had committed so horrible
and cruell murder. Wherefore Iehoiada
in whose custodie the young king was se-
cretly kept, when hee brought him forth
to be crowned, did not by his owne right
set vp a king, whom it pleased him: but
was an helpe to bring the young king to
his right, & to put downe the wicked mur-
derer & vsurper. This now maketh no-
thing at all for the Pope, when he taketh
vpō him power to depose kings at his plea-
sure, & to set vp whom he shal think good.

2. King. 11.

Pa. I see well a man cannot bring
you, to see ꝑ power which the princes of
the Apostles had, & now his successour
hath

hath for to depose princes. What should a man conceid with one which doth not care what he denieth.

Pro. Christ Jesus when he was desired by one þ he wold cõmand his brother to deuide þ land: answered, mã who made me a iudge or a deuider. Wherby he doth euidẽtly shew þ he had no ciuil authoritie: no nor in the least causes, for els he would not haue said, who made me a iudge: much lesse he had authoritie in the highest matters, as to depose kings. And for this cause whẽ Pilate did ask him, if he were a king, hee did answere, my kingdome is not of this world: and likewise he did testifie his subiection to þ Emperor, whẽ he & Peter did pay tribute. How then doth it come to passe þ the pope should challenge to haue þ because he is S. Vicar, which he neither Christ nor Peter had? No, he hath it not þ way, but because he is the man of sin which hath exalted himself aboue all that is called God. Moreouer, what saith Christ to his apostles, that kings of þ nations rule ouer thẽ, & they that are great, exercise authority ouer thẽ, but it shal not be so amõg you. I pray yee sir, if the Apostles might bee

Luke. 12.

Iohn. 18.

Mat. 17.

Matt. 20.

not be as kings & princes, how had Peter this power to be king of kinges, or howe can a priest in Italie, because (as he saith) here is the successour of Peter, haue this high dignitie, to be so farre aboue kinges? We must needes confes vnlesse yee will be wilfull, that the Pope cā haue no such power neither frō Peter, nor Christ: they do both renounce him. Then I reason thus, (as I said before) Princes are set vp by God: he hath made thē his substitutes here on earth, he hath not alone giuen thē the seate & the sword, but also he hath clothed thē with glory, & put vpon thē as it were of his owne robes, whē hee calleth them Gods. We are cōmanded to be subiect, to honour and obey, not to resist vnder paine of dānation. If they command any thing which is disagreeing to Gods will, they haue not that power ouer our conscience: we must obey God rather then mā. Neuertheless we are still subiects to that power which they haue receiued frō god. And being but priuate men, wee must say with Dauid, God forbid that I should lay my hande vpon my master the king, the Lords annointed. I say therfore that your

Iesuites

Jesuites or whosoeuer fauoureth them (which
[illegible] are enemyes to
God and his worde, hauing euer since they first
[illegible] by their
[illegible] of Earth.
[illegible] of
[illegible]
of God, which yee vphold by treasons,
[illegible] all kynd of
[illegible]
[illegible] All is nought that ye do,
and all good of yours. Yee are so malicious that whatsoeuer we doe yee
[illegible] your charity doth shew what
[illegible]
Pro. Well, well, we will needs say all that is
nought, which God saith is so. I confesse
here charitie and your zeale not all one, for
the charitie of you papistes is a burning
[illegible] and hath slaine human, and cut his
throate also. The Lord defend his people
from such Vipers: which sting to death.
[illegible] But Anabaptists alwayes smell, and cannot hee
[illegible]

doe not worship ydols: At least we would
[illegible]
[illegible]
[illegible]

there is the same worde. But you must
proue it where he doth speak of suche
which were Idols indeed, of the heathe,
and of false Gods.

Pro. I will shew where he speaketh
of Idols in the verye same wordes, as
he doth speake of the Crosse, and
the same maye be sayde in all the rest,
after which sorte I doe reason. Nowe
I saye where he speaketh of the
Idols of the heathen, he calleth
them the same worde, Pesilim, which
is the verye worde, wherewith he
calleth the Crosse, Pesilim, Pesilim,
which he calleth by plaine name, By
this it doth appeare, that they cannot
chuse, but be Idols, and false Gods,
which worshippe the Crosse, seeing
that they call it by the same name,
wherewith the Scripture calleth
the Idols of the heathen, and false
Gods. Nowe if the Crosse be called
by the same worde, which Idols were
called by, then is the Crosse an Idol,
and a false God, and so consequently
all they are Idolaters, which worship
the Crosse, and so are they which
worship Images.

Pa. Nowe this doth proue nothing,
for we do graunt that suche thinges

Because Idols be also images, although
euery picture & image bee not an Idol:
Idols be images which is wor-
shipped and taken to be God.

Pro. Yet doth proue this, for which I
giue alleadgeit, þ the same word is in that
tongue vsed indifferently for the image of
Diana, for þ Idols of the heathen. Wher-
cause ye say it doth proue nothing, seeing
Idols be images, although euery image
is not by and by an Idol, vnlesse it be
worshipped. Let me demand this, is not þ
which is forbidden to be made in þ scrip-
tures as well

Pro. I know no man which doth deny,
but there is an Idol which the scriptures
do forbid, but you must go further & shew
whether ye must proue þ those þ which þ
scripture doth forbid are but called Idols
generally images & Idols to bee all one
Pro. I say right so, those which the
scripture so much, we must of force to be
Idols, shewe I proued that the Scrip-
ture doth condemne images, it must
needs follow that they be Idols, I require
no more of you, for it is so manifest that the
scripture doth forbid all images of God,

but serue images. Ours be the images of
the true God and we the same notes be
any mans else images. We thinke no ill
harme for vs to haue them. Idolatrie might
haue enfeuered the Iewes, & deceiued
them enough, though an other thing
were not forbidden, then the eyes of the mind, that euery
picture or image of God is forbidden
vs to be made, although we worship them not
when they be made. Doth the scripture saye any
such thing? Yes, it doth. Hearken to it.
Thou shalt not vse, be, or haue any
likenesse of that nature,
when it vseth the wordes of the comman-
dement, Thou shalt not make vnto
thee any graue image, which I will alleage
with the reasons vsed vpon the same, but
also other reasons: as namely, that God
is a Spirit, and that which no man can com-
prehend, whereunto man liuing, neyther can
frame any liuely figure like vnto it. Agayne the same Apo-
stle calleth the godhead is not like 1. Tim. 6.
vnto golden, siluer, or stone graued by Act. 17.
mans cunning. Agayne, God is incor-
ruptible, & can be no mortall thing, which reason
is vsed in the first chapter to the Romanes.
Sundry things may be spoken to shew
that an image is a teacher of lies, and
therefore most vile and abominable before

be condemned. If men should worship it, [illegible] but wee worship that which it doth represent.

Rom. 1.

Prot. By reason of doubt that we may [illegible] they that worship the image doth represent [illegible] it is not God, for it doth not represent him in any point, but it is the work [illegible] maker of it, and therefore [illegible] of [illegible] not [illegible] [illegible] [illegible]

Rom. 1.

Act. 19.

Act. 14.

they neither doo worship the same in such
wise, that they take it for
any false God. You say
that they doo not
that they worship the
Marie, and other Saints.

14. I told ye before, that we doo
not worship any Image, but the thing
represented by them, we
worship the Saints, for we give not hon-
our vnto them, but duties which you
can not prooue to be any where forbid-
den. But you will haue vs to owne sayd
ing to charge vs with what you list.

Pro. I offer to charge yee with any
thing but that which is easie to be prou-
ued. I haue shewed that the grosse incon-
stancy among the heretikes in that point
worthy images to be made, neyther the wor-
shipping it, but that which is the represen-
And now I tell yee, as you say the Heathen
that they so vnto you, you the papists the
fooles, vain, lewd, wicked, peruerse
selues. For what difference will you make
betweene Iewes & Gentiles, Turkes & Saracens,
for these
God doeth forbid
but

You haue set downe two things

which yet will neuer be able to proue: the
nine that ye say there is no such difference
betweene latria & dulia: the other that
dulia is to be giuen only to God. If yee
can proue this, bee two, let vs see a peece
of your cunning.

Pro. Our Sauiour Christ is a very
competent iudge in this matter: and he
vseth the one word for the other. For
whereas it is saide in Moses Deut. 6. and
thou shalt feare the Lorde thy
God, and him shalt thou serue: he both ex-
pounde it in Matth. thou shalt worship the
Lord thy God, him only shalt thou serue:
I cite it for this ende, to shewe that where
Moses hath set downe latreuabod: Christ
hath translated it by the Euangelist, latreu-
sis: which is sufficient to shewe that bee
putteth no difference betweene them. To
proue that dulia is forbidden to images,
we needs goe no further then to the com-
mandement, where he doth forbid to make
them: for he saith, thou shalt not bow
to them, neither shalt thou serue them: for
he vseth the verbe gnabad.

I might alleadge sundrie other
places: as Psalme 97. Where
he saith, they shall bee confounded

ghobeale paleſ, whych he ſaith ſhe gaue vnto
image, ſomtime ſhe put ſilke about the necke
vnto the ſame, by your bayne ſhifts and
foolyſhe ſubtilties: you make a diffe-
rence where there is none. Then where
were abominable & foolyſh idolatry com-
mitted in Troyes, either by the Iewes or pa-
gans, or where is it among vs Chriſtians
found, as I ſayd euen now? Moreouer
ſaye the papiſtes, as I ſaid a number of
them, yu lyke more craftely: they will not
wich their ſuperſtitious aſſemblies any thing do
vnto idols themſelues, but all to other things
which they repreſent: whereas in times
paſt the communalte was in deede the Ima-
ge that ſhe worſhipped with ſuche
worſhip, that ſame firſt patterne that it did
repreſent was. Some of your greate
clarkes do affirme the one way, and ſome
the other: for one part defendeth that the
images of the trinitie, and of the Crucifix
were to be worſhipped with latria, diuine
worſhip: the other part with vs deny that la-
tria is proper only to God: and therefore
not to be giuen to the image: but they muſt
worſhip them with ſome lower worſhippe.
But ſhift how ye can, ye ſhall not eſcape
among

among your selues, the holy worde of God standeth still, condemning & accursing you as detestable Idolaters. For say what ye can yee ascribe and giue worship vnto them.

Pa. Haue ye by this proued, that dulia is to be giuen only to God?

Pro. I suppose that it is proued, whē the scripture doth make no difference, but vseth latria, and dulia in one sense. For ye all confesse now that diuine worship is to bee giuen only to God. Yee take dulia for a diuine seruice or adoration: doth it not then follow that you is robben of his right, who is our Lorde and maister? Now al may see, that we not obstinate, that the Romish Churche is not the true Church of Christ, because ye commit Idolatrie.

I doe therfore conclude that all which will haue saluation, must remoue them selues from yee, and returne home to the auncient and true catholike Church.

Pap. I wonder with what face yee can speake thus: yee would haue men depart from our Churche, as you say to the auncient & true Catholike Church:

When as yee can not shewe vs that antiquitie: for as matters is well knowen how young your Church is. To the auncient Church we would not deny to retorne, if wee were out of the waye, but to you, which are newely sprong vp, wee maye not.

Prodigious a straunge thing that men are so wilfull, that they do beleeue all the doctrine and faith, whiche the Prophetes and Apostles taught, and beleeue wee cleane onely to this, and admit none other, and yet your bleynde eyes cannot see what antiquitie we call yee vnto. Ye are but men of late yeeres, if the doctrine which we teach be new, I would wish yee not to beleeue it. But seeing we bring nothing but that which was from the beginning, we may boldly say that ours is the Auncient Catholike Church, and therefore all those which be not members of it can not haue saluation. As for you, looke howe farre ye are gone from the doctrine of the Prophetes and Apostles, so farre are yee remoued from the true Catholik Church. Your doctrine is contrarie to theirs, your popery nothing like theirs

and his Apostles.

Pa. I see that I cannot remoove you, nor you shall not remoove mee. I must euen leaue yee as I founde you. I am sorie that ye are so farre spent. Yet I hope one day to see ye of a better mind. For a day will come when this geare will be better looked vpon.

Pro. I may not be remoued from that which I knowe most certainely to be the truth, vnto that which is most curssed lies. And as for you, I leaue ye to ꝓ Lord, no hope I see to win you for ye day which ye hope for, we see that the Lorde hath hitherto mysaculously disappointed ye: and hath brought to light your crafterous purposes. Our hope is that the same Lord will still protecte our gracious Queene & her honorable Counsellours. Manifest great blessinges hath God bestowed vpon vs by her, & by them. For ꝛb as many as haue any drop of grace, can not but giue hearty thankes & praise to the Lord, & sure I am, ꝓ vnles our sins vse ꝓuoke him, he is ready to bestowe greater. Although a great nũber of peeruen as it were

very diuels incarnate, doe enuy[illegible] and
gape for her destruction, & the destruction
of those ouer whom shee doth spreade her
wings to couer them. All good subiects
within this Realme, both to God & their
Prince, are bound in conscience, not only
to curse, hate, & detest, from the bottome of
their heartes, your hellish & cruell practi-
ses: but also to lift vp their hands & hearts
to heauen, & to powre out continuall sup-
plications to the Lord, for the preseruati-
on of her Maiestie, & her counsell. Desi-
ring God to geiue them with his spirite,
to vouchsafe her that which is good and
pleasing in his sight: also to giue them all
gifts of wisdome & courage, vnder couleur
whereof they may, with true honour in this
life, & eternal blessednes in y life to come.
If men did see how needfull this prayer
is at this time, for this Realme & the poore
church of God in this Realme may bee in
safetie: it would cause them in stead of a
fewe ordinarie colde prayers in this be-
halfe, to send forth strong cryes, into the
eares of the Lorde, & to powre out riuers
of teares, to moue him to pitie & compas-
sion. For when that greatte priest of Italy
doth

both set yee on, to spoyle vs of all peace both for body & soule: and to take from vs the heauenly treasure which god hath sent among vs. You his souldiers doe see that our Queene first, and then her Councell, next vnder God, are our shield & buckler: you see that they stand in the forefront of the battel, and euen in the very gate of the Citie to withstand & hold yee out. Their faces are euen opē vnto the danger, while they stand betweene you and vs, which as most cruel beasts would make your pray of vs.

Nowe because yee see that yee cannot touch vs to any purpose so long as they defend vs: this causeth ye to imagine all mischief againſt thē, that if ye could breake through them, ye might set vpon vs. I say therefore it standeth all men in hande, to look to this thing.

Pa. Wel, another time I wil be better prouided for yee.

Pro. I pray God disclose all you traiterous practises, and represse your cruelty, and other wise prouide what ye can.

FINIS.